

# ADVENT HARBINER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

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## Poetry.

Original.

### A Warning Voice!

BY FREDERIC WRIGHT.

Ye pilgrims o'er a desert land,  
Where frowning rocks and bare  
Arrest your steps at every hand,—  
And no glad waters are.  
Let kindling faith, endurance teach  
Amid your weary lot:  
Soon you a land of rest, shall reach  
Where toil can enter not!

Ye trav'lers o'er a faithless sea  
Where raging billows rule,  
And breakers gather frowningly  
O'er sunken rock and shoal;  
Heed well the gospel chart, that lies  
Expanded to your view:  
Nor yet, the trembling point despise  
Of love your compass true!

Ye who, like fatted lambs at rest,  
In rich green pastures dwell,  
Who, clothed with ease, with treasure blest,  
Fear not the shaft of ill.  
Hark! to that warning voice, it rolls,  
In thunders loud and deep:  
Danger impends, ye careless souls—  
Wake from your midnight sleep!

Spencerville, C. W.

From the English Literalist.

### History of the Jewish Nation.

#### LECTURE II.

"Lo! the people shall dwell alone, and shall not be reckoned among the nations."—Numb. xxiii. 9.

FROM these words, we have already considered the separation of the Jewish people from all the surrounding nations, during the early periods of their history. We observed the literal fulfilment of some of the prophecies given to Abraham; of the celebrated prophecy of Nathan addressed to David; and of some of the prophecies of Jeremiah, respecting the captivity of Judah in Babylon, for seventy years, and their restoration to Judea at the close of that period. From all this we inferred, that other prophecies, conveyed in similar language, would, in their respective times, find a similar, that is, a literal fulfilment; and we concluded, leaving the people re-established in their own land, under Ezra and Nehemiah, in consequence of the predicted decree of Cyrus, king of Persia.

So far, the application of the language of Balaam is clear and undeniable: 'the people shall dwell alone, and shall not be reckoned among the nations.' It is equally obvious, and equally admitted, that this language applies to them, during the following four centuries of their history. The flattering privileges, conferred upon them by Alexander of Macedon, could not seduce them into any amalgamating compliance with the habits of the heathen. The blood-thirsty persecutions of Antiochus of Syria, could not extirpate the heaven-protected race; although repeated by the tyrant avowedly for that purpose. After a brilliant, but short-lived struggle for their independence, under the Maccabees, they sunk into comparative insignificance in the political world, and were soon added to the conquests of the then victorious Romans. But, though tributary, they continued separate, maintaining their distinguished peculiarities, without the smallest relaxation, till the time when Jesus of Nazareth was born among them.

Here we reach a period of their history, at which an important difference of opinion concerning them has existed, and does exist, in the Christian church. It is alleged by some, that the peculiarities of the Jews, as a separate peo-

ple, terminated with the promulgation of the Gospel: since which, they have been in no sense the peculiar people of God, but are totally cast off, in a national point of view; to be called, indeed, as individuals, in common with the heathen to the true knowledge of Jesus Christ; but no longer recognized as a separate nation, to be distinguished from the Christian church. This is a common opinion. It has been handed down among us Gentiles, from generation to generation, and although some of the most learned expositors of prophecy, in every age of christianity, have opposed it on scriptural grounds, and demonstrated its falsehood, yet still it maintains its hold, firmly rooted in Gentile prejudice; from a misapplication, it would seem, of the language of the apostles, respecting the unity of the church in Christ. It is adopted without examination, referred to as a matter of course, and asserted without proof.

Now, in opposition to this, we think that the Scriptures assert a perpetuity of separation.—We maintain that the language of our text, put by the Divine Spirit into the mouth of Balaam, describes the state of the Jewish people, as a nation, kept separate by the hand of God, not merely till the time of Christ, but absolutely, without limitation or interruption, till the end of the world. This is of vital importance, in its connexion with other themes of prophecy, afterwards to be considered. I now, therefore, proceed to give such reasons, and advance such arguments as appear to me satisfactorily to establish it; and I shall endeavor to simplify the proof as much as possible.

In order to avoid ambiguity of expression, in following up this subject, it is necessary carefully to remark, First, The distinction between Israel and Judah; and Secondly, The distinction between Judah, considered *nationally*, and certain *individuals*, selected out of that nation, in each succeeding age.

I. The distinction between Israel and Judah is a plain matter of history. In the latter part of the reign of Solomon, who was king over all the twelve tribes, the prophet Ahijah met in a field, alone, Jeroboam, one of Solomon's generals;—and he had clad himself with a new garment; and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, 'Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Howbeit, I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, (in addition to his own tribe of Judah,) that David my servant may have light always before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shall be king over *Israel*.' Accordingly, we read, that immediately after Solomon's death, when Rehoboam, his son, ascended the throne, ten of the twelve tribes revolted from him, at the instigation of Jeroboam; that Rehoboam sent a messenger to remonstrate with them; that they seized his messenger, and stoned him to death; that Rehoboam then assembled all the

house of *Judah*, with the tribe of *Benjamin*, a hundred and four-score thousand chosen men, which were warriors, to fight against the house of *Israel*, to bring the kingdom again to Rehoboam, the son of Solomon. But the word of the Lord came to Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of *Judah*, and unto the house of *Judah* and *Benjamin*, and to the remnant of the people, (whatever individuals of the ten tribes had adhered to the cause of the royal family of David,) saying, Thus saith the Lord, ye shall not go up, nor fight against your brethren, the children of *Israel*: return every man to his house; for *this thing is from me*. 1 Kings xi. and xii. Thus was the distinction established between *Israel* and *Judah*; and we read of them, for three centuries afterwards, as distinct kingdoms, under distinct lines of kings.

This distinction is fully recognized by the prophets. Thus saith the Lord, by his servant Hosea, 'Though thou *Israel* play the harlot, yet let not *Judah* offend.' And after *Judah* had offended, the Lord said to Jeremiah, 'Hast thou seen that which backsliding *Israel* hath done? . . . And her treacherous sister *Judah* saw it; and I saw, when for all the causes whereby backsliding *Israel* committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister *Judah* feared not, but went and played the harlot also.' The same subject is dilated by the prophet Ezekiel, xxiii.; where the names *Aholah*, and *Aholibah*, are given to the two kingdoms. 'Thus were their names; Samaria is *Aholah*, and *Jerusalem*, *Aholibah*.' And *Isaiah* is very clear, and says, 'The Lord shall set up an ensign for the nations, and shall assemble the outcasts of *Israel*; and gather together the dispersed of *Judah*, from the four corners of the earth.'

The predicted dealings of God, with these two kingdoms, are widely different. Concerning *Israel*, it was declared that they should be outcasts; totally cut off from all visible interposition in their behalf; not only put away from their divine husband, but divorced also; not only scattered among the nations, but also losing one important feature of their distinguishing identity, in that they would serve the strange gods of the nations, wood and stone: yet still, with a final clause, that in the end, God, who seeth not as man seeth, will bring them back again. Concerning *Judah*, on the contrary, it was declared that they should be dispersed only, not outcast; put away only, not divorced; scattered indeed among the nations, but never losing the distinguishing badge of their identity as a separate people, the worshipers of the God of Abraham; and finally, that they should be restored, with the whole house of *Israel*, to the land of their fathers. This diversity of treatment in the interim, and similarity of treatment in the end, might be verified by a multitude of quotations. When, therefore, we speak of final restoration, we include both kingdoms; but when we speak of a perpetuity of manifested separation, we of course contemplate the kingdom of *Judah* only.

That objection, therefore, to our general statement, which is grounded upon such passages as Hosea i. 6, *For I will no more have mercy upon the house of Israel, but I will utterly take them away*, falls to the ground. We have only to proceed with the quotation of the context to support and confirm our view; *but I will have mercy upon the house of JUDAH, and will save them*

by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen. These expressions, says Bishop Horsley, are too magnificent to be understood of anything but the final rescue of the Jews from the power of Antichrist, in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming; of which the destruction of Sennacherib's army, in the days of Hezekiah, might be a type; but it was nothing more. It may seem, perhaps, that the prophecy points at some deliverance peculiar to the house of *Judah*, in which the ten tribes will have no share, such as the overthrow of Sennacherib actually was; whereas the destruction of Antichrist will be an universal blessing. But in the different treatment of the house of *Judah*, and the house of *Israel*, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, *Judah*, though occasionally visited with severe judgments, continued, however, to be cherished with God's love till they rejected our Lord. Then *Judah* became *Lo-ammi* (not my people); but still continues to be visibly an object of God's love, preserved as a distinct race, for gracious purposes of mercy. Perhaps in the last ages, the converts of the house of *Judah* will be the principal objects of Antichrist's malice. Their deliverance may be first wrought, and, through them, the blessing may be extended to their brethren of the ten tribes, and ultimately to the whole world. This order of things the subsequent prophecy seems to point out.

Thus we have cleared our way one step. The kingdom of *Israel* is, in reference to our present subject, dismissed out of our view. They are lost to the eye of man, and were so, be it observed, many centuries before the time of Christ. God withdrew them from the recognized scene of his providence, and they are now nowhere to be found, except in the revealed purpose and plan of Jehovah, who has caused their name to be clearly written as co-heirs in the prophetic entail of the land.

But with *JUDAH* it is far otherwise. They have been held forth, by the hand of God, to the observation of men in all ages: the curtain has never for one moment dropped, to hide them from the view of either the church or the world; but they have stood prominent from generation to generation, as God's witnesses in the earth. Witnesses, indeed, of the desperate iniquity of their fathers, and the infatuated obstinacy of the children; but witnesses, also, whose testimony can never be invalidated, of the righteousness and truth of the Lord their God. It is admitted that the language of our text was strictly applicable to the Jews till the time of Christ; but *Israel* was carried captive by Shalmanezer, king of Assyria, outcast and lost, seven hundred years before Christ, consequently, during that interval, the language of our text was applicable to *Judah* only. Concerning *Judah* we now speak, and allege the perpetuity of this application, "Lo! the people shall dwell alone, and shall not be reckoned among the nations."

If it be urged, in opposition to this view, that in the New Testament the apostles speak of *Israel*, not *Judah*; the answer, I think, is, that the ten tribes, as a kingdom, being lost sight of for ages, and individuals of many, perhaps of all of them, having come up with *Judah* from Babylon, or afterwards mingled among them, the general

name of the whole nation, in its earlier ages, from Jacob to Rehoboam, is used generally, without any special recognition of a distinction between the two kingdoms, which had been long practically obsolete. A proof of this is, that St. Paul calls himself an *Israelite*, in the same sentence where he specifies the tribe of *Benjamin*, as his paternal tribe. (Rom. xi. 1.) Similar is the answer to the objection, grounded upon the mention of the *twelve tribes* by the apostles. (Acts xxvi. 7, to *dodecaphulon hemon*; James i. 1.) That individuals of each tribe are intended, is clear from the fact that St. James, who addressed his epistle to the twelve tribes, writes as to Christians throughout; not arguing doctrinally, to convince his nation of the messiahship of Jesus, but urging the experience and practice of true disciples of Christ. Will it be asserted that the Apostle addressed his countrymen *nationally*, as confirmed believers in the Lord Jesus? Surely not; and if not, to whom is his epistle addressed? Obviously to individual believing Jews, of whatever tribe they might be; some perhaps, of every tribe.

II. It is further necessary to our proof, to mark the distinction between Judah, considered *nationally*, and certain individuals selected out of that nation, in each succeeding age, since the promulgation of the Gospel.

The Apostle Paul states this distinction pointedly, in Rom. ii. 28, 29. In one sense, all were Jews, who were circumised in the flesh; they belonged to the nation; in another sense, those only were Jews who were circumised in the heart also; they belonged to the election. This distinction between the nation and the election, is again strongly marked by the same Apostle; who, speaking of grace and salvation in Christ, saith, 'The nation hath not obtained the blessing; but the election hath obtained it, and the rest were blinded.' Again he saith, 'Hath God cast away his people? (without exception!) God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.' Then follows, in the next verses, the distinction between the nation and the remnant which God foreknew. This was not a novel distinction; it had existed at all times; specially the Apostle referred to the days of Elijah the prophet, when this distinction is a clear matter of sacred history; the nation having been idolators, with the exception of seven thousand individuals, who constituted the reserved remnant. The same distinction existed in the days of Paul; the nation being cast away from God, with the exception of a remnant, the number of individuals composing which, is not told us. This remnant formed the original stem of the Christian church—Jesus Christ, himself a Jew, being the root. This remnant composed, and still composes some of the branches of the Christian tree. Into fellowship with this remnant, into participation with these branches, the first converted Gentiles were admitted; and all converted Gentiles have been successively introduced. There is no such thing as a Gentile church: there is no such thing as a Jewish church: but elect Jews and Gentiles compose one church in Christ.

(Concluded next week.)

### Communications.

Original.

#### Is It True?

BY A. F. SERVIS.

Is it true that God only hath immortality? and yet not only the non-professing, but the majority of the seemingly pious, do incredulously persist, both in the belief, and in the evil practice of proclaiming to the world in their several spheres, that all mankind do, irrespective of the gift of God through Jesus Christ, actually possess immortality, which is tantamount to eternal life? Is it not to be feared greatly, that to such propagandists of error the language used by the prophet Jeremiah (xxiii. 36,) with its attendant consequences, does most evidently apply viz.: 'Ye have perverted the words of the living God,' &c. But to the law and the testimony, Paul, in speaking of Christ, (Tim. vi. 14, 16, and of his times, (the age or world to come,) together

with that auspicious and thrice blessed introduction of the saints to the Father, as expressed in Matt. v. 5, declares a truth too little valued, that 'God only hath immortality,' making it obligatory upon *all* who have a knowledge of good and evil, to seek for that inestimable blessing, providing such command or privilege does any where grace the pages of revelation. And just in time do we find in Rom. ii. 7, 'To them who by patient continuance in well-doing, seek for . . . . . immortality,' &c., will be rendered, as expressed in the verse preceding, eternal life. And every way consistent is 1 Cor. xv. 52, 53, expressive of the time and manner in which the righteous will receive the inestimable gift of immortality. Then according to this testimony, 'God only hath immortality,' mankind are commanded to seek for it; and lastly, they who have by patient continuance in well-doing sought for it, *put it on*. Eventful time!

But the wicked, yea, the wicked, whether professor or non-professor, if they do not seek for immortality, in the manner above expressed, will remain in a position every way deserving of that timely denunciation of our Savior, as expressed in John x. 1: 'He that entereth not by the door, [Christ, who hath brought life and immortality] light through the gospel, the resurrection and the life, and the very prime of life,] but climbeth up some other way, the same is a thief and a robber.'

Is it not truly that our reward is now in heaven, (Matt. v. 12,) which Peter calls an 'inheritance,' (1 Peter i. 4,) and which he declares will be brought to us who hope for the same, at the 'revelation of Jesus Christ' (ver. 13,) and which the Revelator, in Rev. xxii. 12, informs us will be 'rendered' at the coming of Christ? But who shall be rewarded with a glorious crown of immortality in the day of Christ's appearing? Paul in his strait, 2 Tim. iv. 8, declares it to be those who love his appearing, &c. And in Hebrews ix. 28, the same Paul says to those who look for him, [Christ] will he appear the second time without sin [sin-offering] unto salvation. Then if those, and those only who look for him shall be saved, or those who love his appearing receive a crown of righteousness, what will become of those who hate to hear of his second coming, who are not looking for him, and who scoffingly inquire, as in 2 Peter iii. 3, 4, 'Where is the promise of his coming?' &c., as if the Bible afforded no promise of the return of that same Jesus who ascended into heaven, as recorded in Acts i. 11. But of this they willingly, are ignorant of, says Peter, as also of the promise, of which he speaks in the 13th verse, in which he more than casually alludes to the scoffers, &c.

In conclusion I would inquire, Is it true, that in the face of the great amount of scripture testimony, a small portion of which is here adduced, multitudes who make the highest possible pretensions to credulity respecting God's word, are in the light of that same word, notwithstanding their seeming honesty, evidently in the broad road to ruin? And can it be possible that any who are called 'Adventists' (to this appellation some have objected, and none more seriously than myself,) should seem at last to come short of entering the kingdom? O! ye scattered, fainting and anxious little flock, fear not to repeat the Lord's prayer, for it is your Father's good pleasure to give you the kingdom. O! may your hearts swell with gladness at the near approach of our coming King, is the prayer of a feeble, but willing servant of Christ, longing for immortality at his coming. Amen.

CONFERENCE IN DANSVILLE.—The brethren request a Conference to be held with them in Dansville, Livingston co., beginning the second Sunday in April. Brn. Bywater and J. B. Cook are expected to attend and conduct the religious services. All in that vicinity are invited to come and take part in the labors, and share in the blessing, we hope to receive.

For the brethren: J. B. Cook,

Notice to Bro. E. B. White, the brethren in Bowmansville, and others in Canada. I am now unable to say when I can comply with your kind requests. My time is all occupied at present. But a change may come. J. B. Cook.

Original.  
Things which must shortly come to pass.

BY F. HALL.

DEAR BRETHREN AND SISTERS.—Under the promptings of love for those who are looking and waiting for the return of the Bridegroom, I feel like exhorting you to diligence, by the consideration of the things which must shortly come to pass.

What manner of persons ought those to be who are looking for the sign of the Son of man to appear in heaven; who expect soon to hear the voice of the archangel and the trump of God, when those who sleep in Jesus shall awake—leave their dusty beds and come forth all immortal; and when those who are alive and remain shall be changed? O! what a change, when this mortal shall put on immortality! Eventful time!

All the circumstances of affliction and sorrow, all the toils, temptations and trials incident to this mortal state, so necessary for the development and perfection of character, end in peace and joy forever.

Sickness and sorrow, pain and death,  
Are felt and feared no more."

The sneers and scoffs of those who despise your hope, end in the manifestation of the sons of God. Disappointments, vexations and fears together with all that pertains to dull mortality ends. All at once an immortal vigor energizes your whole being, the first pulsation of which makes you feel that glory, honor, and eternal life are yours. Hallelujah!

You are not only to be changed, but caught up above the clouds to meet your Lord in the air; where, after you have been judged and allotted to your stations and work according to your capacity and faithfulness, and have been marshalled in your various degrees of honor and glory, and when the unclean spirits shall have gone forth to the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty, then you, as the armies of heaven a mighty cavalcade, are to follow the King of kings and Lord of lords in his descent to the Mount of Olives. He cometh with his saints to take his kingdom under the whole heaven, but the beast and the kings of the earth and their armies are gathered together to make war against him and his army. O what a scene! The nations gathered, the kingdoms assembled!—multitudes, multitudes in the valley of decision! How immense the destinies involved in the results of that day!

The great wine press of the wrath of God is to be trodden. Those that destroy the earth, must now be destroyed. The Lord shall go forth and fight against those nations. How vain is all their might. They shall be as the chaff that passeth away. Gentle domination shall continue no longer. A company of Melchizedek priests and kings are at hand for the dominion of the earth, and the results of this battle of that great day of God Almighty will show remnants—the left of the nation, Jews and Gentiles, who will

will submit to their sway, and thus become the happy subjects of Messiah's peaceful reign. Thus the saints are rewarded with eternal life, glory, honor, might and dominion, while the promised blessing of the nations is realized in the change of rulers, and in the circumstances of peace, plenty, long life and the knowledge of the Lord.

Brethren and sisters, should not those who have such prospects, and such hopes, be diligent? I rejoice in believing that some of you who have a knowledge of these high mysteries of the kingdom, do hold them in such a manner that your faith in them is a living operative faith, purifying your hearts, transforming and moulding you more and more into the image of him who was meek and lowly, a pattern of devotion, submission, condescension and love. But while I rejoice that there are such, I am filled with concern for those who seem to think that all is well, simply because they know the truth, and feel some interest in the things that must shortly come to pass. They glory in the truth, make their boast that they are THE TRUTH BELIEVERS, and yet the truth seems not to have resulted in

those holy tempers and dispositions which characterize those who are sanctified through the truth. When they are disappointed, they betray uneasiness, perhaps an unsubdued and belligerent spirit. By their frequent indulgence in uncharitable and censorious remarks upon the conduct and motives of those who do not adopt their theories, they prove that in their case, 'knowledge puffeth up.' It is true the blessed Savior prayed that his disciples might be sanctified through the truth, but I think there is great reason to fear that some who know the truth, will never be sanctified by it. I am constrained to believe there is such a thing as holding the truth in unrighteousness. I exhort all to be diligent in the pursuit of knowledge—the knowledge of the Word, but I dare not encourage any to build their hopes upon its promises while they obey not its precepts. The promise is, the meek shall inherit the earth; but this is no promise to those who worry and fret. It is a death warrant to them! If we have not the spirit of Christ, we are none of his. Why then should we flatter ourselves that we are christians, so long as we are not Christ-like? As we would not be of that number who shall say, 'Lord, Lord, open unto us, let us examine ourselves and see if we have Christ's love, submission, meekness, gentleness, and a robe.'

To those who have the spirit of Christ, who are manifesting day by day his love, his gentleness and his condescension, his devotion to the will of the Father, his patience and his resignation, so that in the various trials and conflicts through which you have to pass, 'Not my will but thine be done,' no wonder you love the coming of the Lord. No wonder you pray, 'Thy kingdom come.'

Be patient, dear brethren and sisters, the coming of the Lord draweth nigh. Trials, temptations and sorrows, you may expect, but they shall all work together for your good.

Brethren and sisters, especially those who are much engaged in controversies, I entreat of you to read again the 13th chapter of 1st Corinthians, and try yourselves by what is there said concerning charity. It is well to stand up in the defense of the truth, but it becomes us to look well to our spirit, look well to our manner.—What though you now eat the bread of sorrow, your sorrow will soon be turned into joy. Your Lord will come, and give you to eat of the tree of life, which is in the midst of the paradise of God. Doubtless while the earth is under the curse, and while your Lord is absent, you will see iniquity abounding, the love of many waxing cold; your ears will hear the blasphemies of the wicked and profane, the ravings of the maniac, the groans of the distressed and dying, but other accents and other cadences you shall hear; you shall hear a shout ascend from this rescued earth as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, 'Alleluia, for the Lord God Omnipotent reigneth.'

Climax, Mich., Feb. 10, 1852.

have. O! submit then, to suffer with Christ, in order that you may reign with him. Could you but realize the state of your hearts, and withhold understand the gracious design of your heavenly Father in permitting you to suffer, instead of murmuring and being disheartened, you would thank God and take courage; for he doth not afflict willingly, but for your profit.

How necessary while opportunity is given for the formation of character, that by the exercise of self-denial, humility and fervent charity, and by acts of beneficence and kindness, that you seek those qualifications which are indispensable for ruling the world in righteousness. God in the establishment of his kingdom will never put a scepter into the hand of a man who would not rule his own spirit—would not control his own temper.

To those who have the spirit of Christ, who are manifesting day by day his love, his gentleness and his condescension, his devotion to the will of the Father, his patience and his resignation, so that in the various trials and conflicts through which you have to pass, 'Not my will but thine be done,' no wonder you love the coming of the Lord. No wonder you pray, 'Thy kingdom come.'

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There is one passage more, and but one, to my recollection, which has been much quoted as prohibiting women from publishing the gospel, in a meeting, or assembly for the purpose.

The passage may now be given in full, for the fairest examination, as follows:

1 Cor. xiv. 39. 'For ye may all [male and female, surely] prophesy, [for teach publicly, or usurp authority over the men, in doing her good works,' saying, (1 Tim. ii. 13, 14)—'For Adam was first formed, then Eve. And Adam was not deceived, [first] but the woman being deceived [first], was in the transgression.'

There is one passage more, and but one, to my recollection, which has been much quoted as prohibiting women from publishing the gospel, in a meeting, or assembly for the purpose.

The single word, of his supposed meaning, to make all harmonious, consistent, and plain, the verse would rather read thus: '(Ye) let your women keep silence in the churches, for it is not permitted unto them [by you] to speak, but \* \* to be under obedience, as also saith the law.'

Now if permitted to supply this one word, 'ye,' or 'you,' as it is now found several times in the same passage, and also, to omit the human interpolation, viz., 'they are commanded,' (as now omitted) the whole passage is plain, consistent and harmonious with the gospel generally: rebuking, a species of 'confession' practised among brethren to forbid sisters speaking at all, in the church, (which certainly looks rather contrary to 'peace'), it might be understood as simply the apostle's statement of a fact, or practice of such brethren, leading to 'confusion,' in the church, against which, he might naturally speak. Therefore, should we supply to it a single word, of his supposed meaning, to make all harmonious, consistent, and plain, the verse would rather read thus: '(Ye) let your women keep silence in the churches, for it is not permitted unto them [by you] to speak, but \* \* to be under obedience, as also saith the law.'

32. 'And the spirits of the prophets [for teacher's prophesying] are subject unto the prophets, [for teachers].'

33. 'For God is not the author of confusion, but of peace, as in all churches of the saints.'

34. '[But ye] Let your women keep silence in the churches; for it is not permitted unto them [by you] to speak, but they are commanded to be under obedience, as also saith the law.'

35. 'And if they will learn anything, [ye] let them ask their husbands at home, for it is [by you made] a shame for women to speak in the church.'

36. 'WHAT! Came the word of God out from you? or came it unto you only?' 37. 38. \* \*

39. 'Therefore, brethren, covet to prophesy, and forbid not to speak with tongues.'

Here, most surely, the apostle brings up the subject of public prophesying, or preaching both of men and women. And notwithstanding the common interpretation of the positiveness and authority of the 34th and 35th vs., seeming to forbid all public prophesying, &c., of women. I would next offer some reasons for my own conviction, that even here, the apostle did not mean to be understood as forbidding female public teaching.

1. He has elsewhere, abundantly allowed and approved of women, as well as men, in their teaching or preaching the glad tidings of the kingdom, and it is not readily seen how, in this single passage, he could consistently teach the opposite.

2. Christ surely, in his commissioning the apostles, gave them no authority to forbid any class whatever, from doing their best, in spreading abroad, publicly, his gospel, thought on his rising from the dead, he selected a woman, rather than a man, to go and preach, or publish first, his resurrection, this very important part of the glad tidings. (John xx. 16-18.)

3. The apostle himself, and in the 31st verse of this very passage says, 'For ye may all prophesy, one by one; or all may teach, or preach, opportunely, as then practiced, and if he had not meant that women 'may' do it, in their opportunity, it is not seen, why he should say, 'Ye may all prophecy, as he did, without excepting any class, where 'all things' are done decently and in order.' (verse 40.)

In the 36th verse of the quotation, the apostle expresses himself as being astonished, at something done by the brethren, to whom his epistle will apply, and abruptly says, 'WHAT! as though they had done some thing now mentioned strangely wrong, and then continues, saying, 'Came the word of God out from you? or came it

unto you only?' If the brethren, or men here rebuked, had been usurping to themselves the exclusive right to preach the gospel, or 'word of God,' and had they been thus forbidding women's doing it, there could have been no rebuke, apparently more applicable to them than this, sharp and piercing as it is; but if such brethren had done no such thing, as thus to hinder women's prophesying, this apostolic rebuke seems wholly inapplicable, unmeaning, and disconnected with the preceding verses. This is now presented as supposed evidence that the apostle was rebuking a practice of men, in hindering others from teaching, or preaching 'the word of God,' rather than his commanding men to hinder the work's being done, by any class.

5. In the 39th verse of the connection, the apostle says, 'Wherefore brethren, covet to prophesy, and forbid not to speak with tongues.' This looks again, as though the brethren here rebuked, had been 'forbidding' somebody or somehow, from prophesying or preaching 'the word of God,' freely as themselves; and if so, none other in the connection, are spoken of, as being forbidden, except the 'women' mentioned.

6. If the passage now before us, be understood as an injunction from God, upon all women not to speak at all, in meeting; it is not seen, how the permit, in the 35th verse, can be a general substitute for the privation, as some suppose. The substitute here, is only, [ye] 'Let them ask their husbands at home.' But how could such a substitute or permit as this, be enjoyed at all, by women without husbands, or by those having unbelieving husbands, and hostile to Christ?

7. In the 33rd verse of this passage the apostle incites 'peace,' and not 'confusion' in all the churches, and then the 34th verse begins.—'Let your women keep silence in the churches, &c.' If this were not understood as it is, commanding brethren to forbid sisters speaking at all, in the church, (which certainly looks rather contrary to 'peace'), it might be understood as simply the apostle's statement of a fact, or practice of such brethren, leading to 'confusion,' in the church, against which, he might naturally speak. Therefore, should we supply to it a single word, of his supposed meaning, to make all harmonious, consistent, and plain, the verse would rather read thus: '(Ye) let your women keep silence in the churches, for it is not permitted unto them [by you] to

## HARBINGER AND ADVOCATE.

The Harbinger & Advocate.

THE ADVENT REVIEW AND SABBATH HERALD, AND THE BIBLE CLASS ON THE SABBATH QUESTION.

'SPEAK THE TRUTH IN LOVE.'—PAUL.

ROCHESTER, SATURDAY, MARCH 20, 1852.

## THE TEN LOST TRIBES.

In our note on this subject, in the *Harbinger*, for March 6, speaking of the ten tribes, we said—

'They are found in vast numbers, possessing qualifications, to fit them for their return to the land of their fathers, to carry out the wise purposes of God.'

That we were not speaking of their moral and religious qualifications, the next paragraph of our note shows, it reads:

'*Judah*, or the *Jesus*, are the *banks* of Europe—they have the *gold* and *silver*; while *Israel*, these *lost tribes*, are *mechanics* and *husbandmen*—hence when both houses are gathered on the mountains of *Israel*, and become one nation' (*Ezek. xxxvii.*) they will lack nothing—surely this looks like the ways of God.'

We do not suppose that *Judah* or *Israel* will be gathered in their unbelief and sins, nor before the Lord shall come. But after he comes, or at the time of his coming, the spirit of grace and supplication will be poured upon them, and then all who will believe and repent will be gathered to their land. *Zech. xii.*; *Ezek. xxxvi.*; *Jer. xxxi. 8, 9.* But they will not be gathered empty-handed, or poor and destitute, but will come with plenty, or fully qualified in temporal matters, to carry out in this respect the wise purposes of God. Hence Isaiah says,

'Who are these that fly as a cloud, and as the doves to their widows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their *silver* and their *gold* with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee.' *Isa. lx. 8, 9.*

Thus it will be seen that the Holy One of the Lord Jesus is in Jerusalem, which is glorified, before the ships of Tarshish, or of the Mediterranean Sea, will bring Israel to their land. Hence so far as the gathering of Israel is concerned, the coming of the Lord may be the next event which may be witnessed at any moment. May we be ready to meet him in peace when he shall come.

We give this to correct any misapprehension relative to our previous note on the subject.

The article from Bro. Crozier on the Sabbath should be carefully read. We regret that we have been called to say so much as we recently have on this subject. But what we have said has not been in vain, for it has been the means of rescuing very many from the errors of the shut-door sabbatarian delusions. And as the advocates of that system, are doing all they can to lead away the ungodly and uninformed disciples from the truth, it is our duty as far as possible, to counteract their pernicious teachings, by the presentation of truth.

We would be very glad to hear from some who are owing for books. Can you not pay a portion, if not all, of what is our due? It would oblige us very much, if you would.

The cause in this city is now in a very prosperous condition. With the exception of Saturday, our meetings are held every night in the week, and on the Sabbath. Bro. J. C. Bywater has aided Bro. J. B. Cook in the good work. Sweet harmony pervades our meetings; a number of backsliders have been reclaimed, and we hope, some sinners awakened; and the prospect is good for the work to become more general. The Lord be praised.

The Herald.—After the conductors of this paper refused to exchange with the *Harbinger*, we sent them a dollar, for which the *Herald* was sent, until the moment the dollar was expended, when the *Herald* was stopped. We however, got the reading of Bro. Crozier's *Herald*, who had been a paying subscriber for about eight years, and has sent two remittances since he came into our office, and he has generally, if not uniformly, paid in advance. But now, being in the *Harbinger* office, his subscription is watched by the vigilant eye of the conductors of the *Herald*, and his name stricken from their books the moment his subscription is cut, treating us both worse than they do their non-paying subscribers!

If this is not a case of pure malice, we know not what is. The Lord lead them to see their wrong, and may they find forgiveness at his hand. We pray and pray for them.

Our receipts have been quite limited for a few weeks past: they must be increased, to enable us to meet our current expenses. Will you aid us?

## THE SABBATH.

THE ADVENT REVIEW AND SABBATH HERALD, AND THE BIBLE CLASS ON THE SABBATH QUESTION.

The paper above named, in its Nos. for Feb. 3 and 17, contains a lengthy review of my report on the Bible Class held at Laona, Chautauque co., on the 17th of last November, which report was published in the *Harbinger* for Dec. 6. The review is written by one of the publishers of that paper, and its editor, in calling 'special attention' to it, i.e. commands the reading of it 'again and again,' and thinks it 'should be put in a pamphlet and widely circulated.' I shall not go into a laborious review of those articles, but shall briefly notice some of their principal points; and I would respectfully suggest that they publish my strictures in their pamphlet along with the review, as its readers will get more truth thereby.

I thank the *Review* for giving its readers so many quotations from my report, and wish it had published it entirely; but I hope they will ponder well the points quoted: they were made advisedly, and remain untouched; though the reviewer has created a mist about them that may bewilder the careless reader. He has bestowed the most of his strength on those points that were of the least importance, while the most important points he has obscured and passed over as best he could. Perhaps he did not design to misrepresent the record; yet he has done so in many instances. But I pass to notice the review as much in detail as my time will allow.

I pass by his preface, simply remarking in reference to it, that he is not 'deceiver' who teaches the word of God faithfully; that is not 'counterfeit,' which is in strict conformity to scripture; they do not make void the law who teach its exact fulfillment; they do not follow the tradition of the elders who entirely disregard it, preferring the plain testimony of the Bible; our object is not to 'destroy the fourth commandment' nor do we 'trample it under foot,' but we have too much respect for the institution which it established to pervert and misapply it, and too much reverence for other portions of the scriptures to 'overset' them. The Bible is right, however warped and beggared men may get; and he labors at fearful odds, and with an awful doom, who tries wittingly or unwittingly, to pervert it.

On Gen. ii. 1-3, the *Review* proves nothing different from what the report stated. Many, some 2500 years afterward, recorded that God rested on the seventh day and sanctified it, and in the history of the long period that intervened the Sabbath is not even once mentioned! Yet so blind to reason is the *Review*, that it insists that the Sabbath, not only existed, but was actually kept all that time!

As well might it claim that the whole universe sprang by chance from a soap bubble, because not a word is anywhere said on that subject! The one would be just as logical and as scriptural as the other. True, seven days are mentioned in Gen. viii. 10, 12, and a week of years in Gen. xxix. 27, 28; but there is no allusion to a Sabbath. The *Review* will not deny it. Then it was a 'shadow,' and we are not to 'judge' one another in reference to it, i.e., not to require each other to keep it, because it was 'nailed to the cross'; and, allowing it to have been one of the Sabbaths here named, the same remarks hold in reference to it. Had Paul intended to except the Seventh Day Sabbath, he would certainly, either here or elsewhere, have said so; and to assert that such an exception exists, is a reflection upon his record. So, in any view, Col. ii. stands an impregnable bulwark against all those who insist upon any kind of sabbatizing among christians.

The *Review* next speaks of 'the royal law'—Jas. ii. 8, as 'including the ten commandments,' and it is often referred to (not quoted) by those of its faith, as proof for the present obligation of the fourth commandment! If they would quote it (not a part of it), leaving out the middle of the verse, and quoting the first and last clauses for the whole verse, it would defeat the purpose for which they use it. Read the whole verse as it is: 'If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.' What is the royal law? Not the ten commandments, nor 'Remember the Sabbath Day to keep it holy'; but it is, 'Thou SHALT LOVE THY NEIGHBOR AS THYSELF.' This is the royal law, and if ye fulfil this, 'ye do well'—there is no sabbatizing added. A theory that cannot be maintained only by wresting and mutilating scripture, like that to which the *Review* is devoted, ought to be abandoned.

The *Review* next tries to show that Exodus xvi. was introduced 'in order to darken, as far as possible, the thoughts of believers,' and that in setting this forth, the apostle says 'the works [which illustrate it] were finished from the foundation of the world,'

the force of the evidence contained in that chapter against its idol theory, than impugn the motives of those who faithfully bring it out. It has not disproved the statement in the report that the testimony is spoken of in Ex. xvi. even more familiarly than the Sabbath: so that that chapter does not prove that the Sabbath had been known before the Israelites came into the wilderness of Sin, any more than it proves that the Testimony, i.e., the two tables of stone containing the ten commandments, had existed before that time and was well known to the people. Both are there mentioned for the first time: the former was first enjoined at that time, and the latter was to be given about a month afterwards. If the Sabbath was an old institution, but had fallen into disuse during the bondage in Egypt, it is unacceptable, that no mention is made of that fact, like there was of the revival of the rite of circumcision at Gilgal, which had been disregarded during the wandering in the wilderness, Josu. v., and of the Passover by Hezekiah, 2 Chron. xxxii., and of the Sabbath by David, 1 Chron. xxviii. It infers that as God existed and was known to men before he made himself known to his people in Egypt, so the Sabbath existed and was known to men before God made it known to them in the wilderness. But this inference is unsound; for we have abundant evidence that God existed and was known to men before he made himself known in a peculiar manner and by a peculiar name to his people in Egypt; but not a particle of such evidence exists in relation to the Sabbath. From the evidence presented, it is manifest that we have no authority for dating the institution of the Sabbath prior to the giving of the manna in the wilderness of Sin.

## HARBINGER AND ADVOCATE.

## Mistakes of Correspondents.

## DUTIES AND RIGHTS OF EDITORS.

## FREE DISCUSSION, &amp;c.

BRO. MARSH: I wish to say a few things at random on the above subjects, which shall hit myself many times, and perhaps my neighbors occasionally. Please allow me to address them directly.

Worthy Brethren.—I think it a mistake that make who suppose *free discussion* to consist in their right to occupy as much of a paper as they may choose. Others have rights, and even an editor has been supposed to have the right to use a portion of his paper for the expression of views he may entertain and think useful to the world. As every paper has limited dimensions, a portion of every writer's article may be rejected, and yet *free discussion* not violated.

I think it also a mistake when correspondents suppose they may introduce any and all subjects—and on what occasions they please. There is a time and place for all things needful to be done. But it would be very much out of place to give a dissertation on agriculture or steam, at a funeral service; and he having charge of such service would exhibit strange views of *free discussion* who should allow such dissertations. My friend, were you the editor of a paper, and carried out your views; your *free discussion* would consist in filling its columns with the effusions of your own pen, or the range of subjects the universe presents, and we poor fellows, would be left to pass the journey of life with our pent up ideas unexpressed. Thanks to God for his manifold mercies.

What is prayer?

Prayer, in its simplest import, is request, or petition.

'I pray that we may be accepted.'

As an act of divine worship, it is drawing near to God with filial confidence. 'Our Father' precious, endearing appeal!

By transgression we were children of the wicked one. By the renewing power of God's Spirit and truth, he has reconciled us to himself, and given us the spirit of adoption, whereby we may be called the sons of God; for the union of all in the truth, and their increasing sanctification thereby; that all may walk harmoniously in all the ordinances and commandments of the Lord blameless: that 'love may abound yet more and more in knowledge and judgment, that (they) may approve things which are excellent, and be sincere and without offence till the day of Christ.'

He that shall endure to the end, shall have life.

Matt. x. 22. He renders 'salvation' by life.

Heb. ix. 28.

For this I see two reasons:

1st. All who are 'saved' are delivered from the penalty of God's law. Instead of dying, they have

'life' eternal.

2d. The root of the two words 'I live' and 'I save'—*zao* and *saro*—are the same. As I am informed they have old forms seldom used, which indicate a common origin. A soul saved, is a soul that has the promised life.

Rom. xi. 25-27. 'And that ye, my brethren, may not be wise in your own apprehension, I wish you to know that blindness of heart hath in some measure befallen Israel, until the fulness of the Gentiles shall come in: and then, will all Israel live.'

As it is written, 'A deliverer will come from Zion, and I will turn away iniquity from Jacob. And when I shall have forgiven their sins—'

'God is not changeable in his gift, and in his sealings—[of that people.]'

This language is indeed lucid. It conveys the truth too clearly to be misunderstood by any not governed by authority, or not so swayed by theory or human leadership as not to see, when light does shine.

J. B. G.

## THE HARBINGER.

We will send the remaining numbers of this volume, (which are now twelve,) and the next volume of fifty-two numbers, to any person who will send us two dollars. This is a very fair offer, which doubtless will be accepted by many, if our agents, and present patrons will be active in making it known to those who would be likely to accept it, should it be presented to them.

Will you see what you can do in this matter? Let every one try.

If it has been supposed by some persons, and we mistake not, so published in the *Harbinger*, that land in Palestine can now be purchased by Jews and Christians. But such seems not to be the fact; for a letter from Meshullam, dated Bethlehem Valley, Palestine, Dec. 29, 1851, contains the following statement:

'An editor is not nonentity; but has some rights and responsibilities, as other persons.'

'You are aware that land must be purchased through the medium of a Turkish subject, as foreigners are not yet allowed to buy in their own names.'

'Hence Jerusalem is yet under Gentile tread, and Palestine the curse—and will, we most fully believe, remain thus, until the Lord shall come, and break the arm of Gentile oppression, cleanse the land, and take to himself his great power and reign—'

*Yours, for free discussion, including free rejection.*

L. P. JUNSON.

Rochester, N. Y., March 5, 1852.

## HARBINGER AND ADVOCATE.

## Mistakes of Correspondents.

## DUTIES AND RIGHTS OF EDITORS.

## FREE DISCUSSION, &amp;c.

WE are informed by Bro. Carver that Bro. S. L. Walters' delinquency, noticed in No. 426, was not owing to any fault of his. We are happy to have the correction to make.

WE BECAUSE you omitted to pay three cents postage, we had to pay five; and because you did not pay six cents, we had to pay ten!

To Correspondents.

N. P. HATHAWAY.—They are too imperfectly composed to be published, and we have no time to re-write them.

## PRAYER.

The value of the duty and privilege of prayer exceeds the power of the human mind to estimate.

Alas! that we are so insensible of the loss we sustain by our inconstancy and imperfection relative to this most precious exercise.

What is prayer?

Prayer, in its simplest import, is request, or petition.

'In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.' Phil. iv. 6, 7.

Prayers, intercessions and giving of thanks' are to be made for ALL men—for all that are in authority, that we may lead a quiet and peaceful life in all godliness and honesty.' 1 Tim. ii. 1, 2—for the poor and the needy, the sick and the afflicted, the widow and the fatherless, the slave in his bondage, and the sailor in his peril; for those who despitefully use and persecute us. Matt. v. 44.

Earnest prayer for the conversion of dying men should accompany our exhortations to them to turn to God with filial confidence. 'Our Father' precious, endearing appeal!

Prayer for the peace of Jerusalem: they shall prosper who love her.' Ps. cxxii. 6. With forbearing love we should pray for the entire household of faith, the one redeemed body of the Lord Jesus; for the union of all in the truth, and their increasing sanctification thereby; that all may walk harmoniously in all the ordinances and commandments of the Lord blameless: that 'love may abound yet more and more in knowledge and judgment, that (they) may approve things which are excellent, and be sincere and without offence till the day of Christ.'

Prayer should accompany our exhortations to them to turn to God with filial confidence.

Prayer is to be made for all the 'glorious things' spoken of the 'city of God,' for the fulfilment of all those things (of fearful and terrible judgment) that shall come to pass in the day of the Lord Jesus, and that they may stand (accepted) before the Son of man.' Luke xxi. 26.

Prayer for the peace of Jerusalem: they shall prosper who love her.

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thanksgiving, the mercies of the night, and supplicate blessings for the day. Every believing member of the family will unite in the holy exercise.

Prayer is also to be made in the christian church or congregation, not by elders and deacons only, but by the brethren, most, or all, of whom would soon be able to pray with the spirit and the understanding also, to edification, if the churches faithfully encouraged the use and consequent improvement of gifts. Alas! how many valuable gifts are lost to the christian church, both of prayer and exhortation, by the neglect of this duty; proving most clearly that the pride and wisdom of men is foolishness with God!

Finally, prayer should be made wherever and whenever occasion requires. We should be ready in season and out of season, to perform the sacred duty with humble dependence on the Spirit of all grace, as circumstances may demand. In the hovels of the poor, in the chamber of the sick, in the cells of prisoners, and in the hut of the slave. 'Men ought always to pray and not to faint.' Luke xviii. 1-3.

*'What blessings are promised in answer to prayer?'*

Many blessings for time and eternity. 'Ask, and it shall be given you—for every one that asketh receiveth.' If ye then being evil know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things unto them who ask him? Matt. vii. 7-11.

All needful good is promised to the children of God in answer to prayer.

If ye abide in me, said Jesus to his disciples, 'ye shall ask what ye will, and it shall be done unto you,' John xv. 7. 'Whosoever ye shall ask the Father in my name, he will give it unto you—ask the prayer of those who look for him' and 'love his appearing'—Come Lord Jesus.' Prayer brought him down once, and will bring him down again.

Who can describe the efficacy of prayer!—Prayer moves the hand that moves the world. It is the key which unlocks the treasure-house of the universe. Prayer saved Nineveh, and might have saved Sodom if Abraham had persevered. The prayer of Moses saved all the hosts of the house of Israel. Prayer gave the victory over Amalek. Prayer confounds all the powers of darkness, for it engages Omnipotence on our part:

"And Satan trembles when he sees  
The weakest saint upon his knees."

Prayer is the vital breath of the new man, the breath of spiritual life. Many years ago, I heard a young Christian, in answer to the question, 'Do you love to pray?' well reply, 'I live no longer than I pray.'

Pour out upon us, O God, a spirit of grace and supplication, and to thy holy name shall be all the praise forever.

H. GREW.

Philadelphia Pa.

#### SPIRIT RAPPINGS.

I expect to get out the pamphlet on the Spirit Rappings about the first of April. The brethren can send in their orders for it with the cash, to me at Auburn, N. Y., or to Elder J. Marsh, Rochester, N. Y.

J. C. BYWATER.

#### Correspondence.

##### FROM BRO. LYMAN K. WALKER,

DEAR BRO. MARSH.—For a few months past I have been reading your excellent paper, the *Advent Harbinger*. It comes to me a very welcome messenger, living as I am, in the far west, where we have but little preaching, but what is full of bigotry and mysticism. And I can truly say, the *Harbinger* to me is not a root out of dry ground, but is full of encouragement, and brings us to God's Word things new and old. It is about twenty years since I first embraced religion and united myself with a church that professed to take the Bible for their creed, and as I thought I understood the Bible as well as the most of men, and attended strictly to the ordinances of the church, as laid down in the New Testament, and from that I had formed a theory of my own, (just as every immortal soul theorist is compelled to do,) which I verily thought was founded in truth, until about eighteen months since, when Bro. D. P. Hall came to our place and delivered a few lectures on the nature and destiny of man, the immortality of the soul, and the final destruction of the wicked.

We however, desire things, in our fallible wisdom, which are neither, in accordance with the divine will nor our own best interests. The mother of James and John prayed that her two sons might sit, one at the right hand and the other at the left hand of our blessed Lord in his kingdom. Paul prayed that the thorn in the flesh might depart. These desires were not granted. The Lord did better for Paul, and often does better for us, than to grant request. It is often better to be kept in the furnace, and be purified, than to be taken out; better to have afflictions sanctified, than to have it removed.

'My grace,' saith the Lord, 'is sufficient for thee.'

Some mistake their presumption for faith. They believe without testimony, without evidence. Mr. Whitfield, when he was baptized, or rather sprinkled, his infant son, told the audience that he believed the child would grow up to be a minister of the gospel. The child died young. He humbly confessed his error. He had no 'Thus saith the Lord,' for what he had believed and published in the case. We may indeed pray for things which are not revealed,

but we must pray, as our perfect exemplar did, respecting his agony in Gethsemane, 'Nevertheless, not as I will, but as thou wilt.'

All real temporal blessings are promised in answer to prayer, by our Father, who knoweth that we have need of these things.

Eternal salvation is promised to believing prayer. 'Whosoever shall call upon the name of the Lord shall be saved.' Rom. x. 14.

The promises quoted clearly imply that spiritual blessings, the increase of all christian graces, are promised in answer to prayer. The promise of the Holy Spirit to those who ask it, which is the source of all holy exercises, includes these inestimable blessings. Luke xi. 13.

The increasing knowledge of divine things, and of God's purposes, is promised in answer to prayer. 'Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not.' Jer. xxxii. 3. We need the promised Spirit, given in answer to earnest prayer, to take the truths of Jesus revealed in the Word and show them to us, in order to have a right understanding of them. To a neglect of this high duty and privilege, and undue confidence in the teachings and discordant theories of fallible men, we may trace the lamentable blindness of many christians concerning some things pertaining to the kingdom of God.

The millenial personal reign of the 'Kings of kings and Lord of lords,' will be in answer to the prayer of those who look for him' and 'love his appearing'—Come Lord Jesus.' Prayer brought him down once, and will bring him down again.

Who can describe the efficacy of prayer!—

Prayer moves the hand that moves the world. It is the key which unlocks the treasure-house of the universe. Prayer saved Nineveh, and might have saved Sodom if Abraham had persevered. The prayer of Moses saved all the hosts of the house of Israel. Prayer gave the victory over Amalek. Prayer confounds all the powers of darkness, for it engages Omnipotence on our part:

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##### FROM BRO. LYMAN K. WALKER,

DEAR BRO. MARSH.—For a few months past I have been reading your excellent paper, the *Advent Harbinger*. It comes to me a very welcome messenger, living as I am, in the far west, where we have but little preaching, but what is full of bigotry and mysticism. And I can truly say, the *Harbinger* to me is not a root out of dry ground, but is full of encouragement, and brings us to God's Word things new and old. It is about twenty years since I first embraced religion and united myself with a church that professed to take the Bible for their creed, and as I thought I understood the Bible as well as the most of men, and attended strictly to the ordinances of the church, as laid down in the New Testament, and from that I had formed a theory of my own, (just as every immortal soul theorist is compelled to do,) which I verily thought was founded in truth, until about eighteen months since, when Bro. D. P. Hall came to our place and delivered a few lectures on the nature and destiny of man, the immortality of the soul, and the final destruction of the wicked.

We however, desire things, in our fallible wisdom, which are neither, in accordance with the divine will nor our own best interests. The mother of James and John prayed that her two sons might sit, one at the right hand and the other at the left hand of our blessed Lord in his kingdom. Paul prayed that the thorn in the flesh might depart. These desires were not granted.

The Lord did better for Paul, and often does better for us, than to grant request. It is often better to be kept in the furnace, and be purified, than to be taken out; better to have afflictions sanctified, than to have it removed.

'My grace,' saith the Lord, 'is sufficient for thee.'

Some mistake their presumption for faith. They believe without testimony, without evidence. Mr. Whitfield, when he was baptized, or rather sprinkled, his infant son, told the audience that he believed the child would grow up to be a minister of the gospel. The child died young. He humbly confessed his error. He had no 'Thus saith the Lord,' for what he had believed and published in the case. We may indeed pray for things which are not revealed,

A discourse was delivered by the writer upon the occasion to an attentive congregation, from Jer. xxxi. 16, 17: 'Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears.'

W. SHELDON.

'Write, Blessed are the dead which die in the Lord—for them which sleep in Jesus, will God bring with him.'

DIED, in Kingsbury, Ind., February 15, 1852, Sister Lucy ELLIOT, wife of Bro. David Elliot, aged fifty years and one month.

At the age of ten years she was led to see the need of repentance and faith in Jesus, and sought and found peace in believing. She was baptized and became a worthy member of the Baptist church, and remained such until 1842, when the heavenly tidings reached her, that the coming of the King of Zion was at hand. She like a noble Berean, searched the Scriptures to see if these things were so, and being fully convinced of the correctness of them, she embraced the truth with her whole heart, in the love of it, from which time she lived, giving evidence to all in the circle in which she moved that she believed the doctrine she professed. The day preceding her death, I stood by her bedside. I inquired the state of her mind. She said her confidence in God was firm. A few hours before she fell asleep, her companion said to her, 'Lucy, you are going to sleep.' She replied, 'Yes, but I shall sleep in Jesus—I shall soon awake in the resurrection.'

She has left a husband and four children to mourn their loss; also the band of saints in this place with whom she was in deed and in truth a sister and companion in tribulation. We however, do not mourn as those who have no hope, for we feel assured that she sleeps in Jesus; and when he come, she will rise, and will reign with him, possessing immortality and eternal life.

Yours, in belief of the speedy coming of our blessed Lord.

LYMAN K. WALKER.  
Metomen, Wis., Feb. 1852.

#### FROM SR. S. CLARK.

DEAR BRO. MARSH.—I have been desirous a long time of saying a few words to the faithful in Christ Jesus, through the *Harbinger*; but, feeling my incompetency, I have shrank back; but, when I reflect, that the eye cannot see to the hand, I have no need of thee—nor the hand to the feet, for that very purpose at the sounding of the last trumpet.

I heard a statement made not long since, by a minister who was preaching a funeral discourse, that death was the greatest gift, and the greatest blessing, that was ever bestowed upon man; for it was the gate to Paradise—the gate to heaven. Now if that is so, the Devil can claim more honor than the Lord Jesus Christ, and has done more to benefit mankind than God has done, by giving his only begotten Son to die upon the cross to redeem man from death; and wars, famines, earthquakes, pestilence, and, indeed, all calamities, instead of being scourges, are the most signal blessings, and instead of appointing days for fasting and prayer, that they might be stayed, prayer should be made that they might continue to increase more and more; for the more they continue to increase, the more will share in the blessings. But the fact is, death is an enemy, and God will not give his honor and glory to the enemy of mankind. No, no!

We have lately been visited by a couple of men, who came to give us the third angel's message. They did not say that we must be circumcised and keep the law of Moses in order to be saved, but they said we must keep the seventh day, or we could not be saved. All that we had done, or could do, would be of no avail to us whatever. But we find, by examining the chart, that the Lord said to Moses, 'I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command them.' Deut. xxviii. 18.

We find no record that God ever commanded this prophet to speak to those in the gospel dispensation, that they keep the seventh day. If it had been binding, or was to be binding, on those in the gospel dispensation, I think that it would have been mentioned by this prophet. Many may be troubled on this point by not discerning between the law and the gospel, for it is indeed perilous times—many are transforming themselves into angels of light, and if it were possible that they would deceive, even the very elect. Of let us watch and pray, that we be not deceived, or moved away from the hope of the gospel. May we have our hearts sealed with the holy spirit of promise, which is the earnest of the inheritance, until the redemption of the purchased possession. O! that we may all so live, that we may receive the inheritance that is laid up for those who are kept by the power of God, through faith unto salvation, and ready to be revealed in the last time.

JOHN HUTCHINSON.  
Marion, N. Y., Feb. 1852.

#### Obituary.

'Them which sleep in Jesus will God bring with him.'

DIED in Chateaugay, N. Y., on the 4th of March, SARAH Ives, daughter of Ransom and Julia Ann Ives, aged 7 years and 3 months.

Thus the cruel monster death is still making his ravages, and is continually wrenching from our embrace our nearest and dearest friends. We can only be consoled with the hope of being made like the angels to die no more, at the resurrection morn.

FROM BRO. J. HUTCHINSON.

DEAR BRO. MARSH.—There are a few in this place, who still continue to contend earnestly for the faith once delivered to the saints—the faith of the gospel of the Son of God, and good news of the kingdom; the faith of the second coming of Christ, to receive the kingdom and the final destruction of the wicked.

#### A Conference

Will be held in the neighborhood of Bro. Elias Dickson, near Plymouth, Marshall co., Ind., commencing Thursday evening, March 18, and held over Lord's Day. All are invited to attend, especially the brethren and ministers of northern Indiana and southern Michigan, as it is desired to make some arrangements in reference to the Conference to be held at Jeffersonville, Indiana, in April next.

W. SHELDON.

'Write, Blessed are the dead which die in the Lord—for them which sleep in Jesus, will God bring with him.'

DIED, in Kingsbury, Ind., February 15, 1852, Sister Lucy ELLIOT, wife of Bro. David Elliot, aged fifty years and one month.

At the age of ten years she was led to see the need of repentance and faith in Jesus, and sought and found peace in believing. She was baptized and became a worthy member of the Baptist church, and remained such until 1842, when the heavenly tidings reached her, that the coming of the King of Zion was at hand. She like a noble Berean, searched the Scriptures to see if these things were so, and being fully convinced of the correctness of them, she embraced the truth with her whole heart, in the love of it, from which time she lived, giving evidence to all in the circle in which she moved that she believed the doctrine she professed. The day preceding her death, I stood by her bedside. I inquired the state of her mind. She said her confidence in God was firm. A few hours before she fell asleep, her companion said to her, 'Lucy, you are going to sleep.' She replied, 'Yes, but I shall sleep in Jesus—I shall soon awake in the resurrection.'

She has left a husband and four children to mourn their loss; also the band of saints in this place with whom she was in deed and in truth a sister and companion in tribulation. We however, do not mourn as those who have no hope, for we feel assured that she sleeps in Jesus; and when he come, she will rise, and will reign with him, possessing immortality and eternal life.

Yours, in belief of the speedy coming of our blessed Lord.

LYMAN K. WALKER.  
Metomen, Wis., Feb. 1852.

#### A General Conference

Of the brethren in the western states, is appointed to be held in Jeffersonville, Ind., to commence on Friday before the third Lord's Day in April next. A general attendance is solicited.

BUSINESS ITEMS.

A. F. SERVIS.—Your letter was mislaid: it is in this No. We acknowledge all letters in the article headed 'Letters.'

F. W.—The first bill was correct.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

Rodney Pendleton 423, Miss Mary Davis 449, J. Morgan 446, S Brink 445, W White 440, J. Foss 401, H Harris 451, J. M Stephenson 456, A. F. Harper 442, T. W. Vanglin 428, B. D Bigelow 448, R. Harper 446, Robert 426, Myron Richards 456, Ruth Wskeman 456, Mrs E Dyer 479, W S Fink 454, E Lewis 444—\$1.00 each.

C. H Cotton 469, L W Page 416, R Ellcock 411, Kearns 378, D Andrus 468—\$2.00 each.

Dr O E Noble 453, Martin Funk 425—\$3.00 each.

Dr E Soule 442, \$3.50.

Letters.

W. Sheldon, L S Wetherwax, J A Lowell, T E Grant, H J Sweetland, W M Page, C Morley, D D Corcoran, T C Crane, J M Judson, A M A Cornell, M E Cornell, M J Waldron, J A Sober, W H Wakeman, R V Lyon.

Letters.

YATES HIGGINS.

If any mistakes are made under this head, we shall be happy to be informed of the fact, to correct them.

JACOB DOAN, Newmarket, C. W., has removed, saying nothing about his paper, and the postmaster has ordered it stopped. He owes \$1.90. Will he please pay?

YATES HIGGINS.

## Poetry.

Original.

## Lines

On the death of LAVINIA CARNROSS, who died July 6th, 1851, in the sixteenth year of her age.

BY J. C. C.

Farewell, dear child! I bid adieu,  
How deep the anguish of the heart!  
Our loss is great—we weep for you—  
Yet God can heal the painful smart.

We miss thee here in ev'ry place,  
Thy voice no more we hear:  
Silent thou sleepst in death's embrace,  
Nor knowest joy nor fear.

Our thoughts will linger round the spot;  
Our tears bedew thy lonely bed:  
With feelings ne'er to be forgot,  
We oft will weep around thy head.

Their parents oft with flowing tears,  
And sisters round thy grave will stand:  
They brothers, too, in after years  
Will weep thy loss in this dear land.

Yet soon you'll wake to endless life  
When Jesus comes in might.  
We'll see the thief—to him alike—  
And dwell for aye in realms of light.

Plainville, N. Y.

## Miscellany.

## Jerusalem, Palestine, and Syria.

BY DR. J. C. V. SMITH.

JERUSALEM is tolerably clean—from its location on a steep hill-side, and not because the inhabitants are disposed to keep it in good condition. Filth appertains to Arabs wherever they are. Deep cisterns abound, cut into the solid rock, in which rain water is carefully collected, which is used for all domestic purposes. Water carriers bring some in skins on donkeys from the pool of Siloam, but few only are able or desirous of a supply without the walls. A fine stream is conducted to the city from Bethlehem, winding about the mountains, which is exclusively devoted to the purposes of the celebrated mosque of Omar, on the very plot once occupied by the temple of Solomon.

Wood, for fuel, is always dear, being sold by weight, and is principally roots of olive trees, brought from a distance on camels. If trees were planted as suggested in this communication, fuel would be abundant and reasonable. No house has a fire-place or chimney. A little charcoal in a copper dish, placed in the center of the room, is the extent of an attempt at a social fire. At Bishop Gobat's and one other house, stoves were noticed. At Dr. Spaulding's missionary room at Damascus, a regular Boston stove diffused a comfort that could no where else be found in the town.

Old as Palestine is, as the residence of civilized man, there is not one decent road, five rods long, in the whole territory. Paths are struck out where there are the fewest stones or the least mud, over one's field, and through any premises the rider chooses to go. If Herod the Great, whose passion for building magnificent cities was equal to Ali Pasha's in Egypt for creating palaces, had made five miles of good road from Jerusalem toward Jaffa, he would have conferred a blessing on his abused and degraded country. I have roamed over the stupendous ruins which mark the ambition of that energetic but wicked wretch, with feelings that were never called into activity in stepping from one fallen column to another in any province. With all his determined ambition to leave enduring monuments in granite that would withstand the assaults of the elements, or the destructive agencies of conquerors in after years, the besom of destruction has swept them all, all away, and Cæsarea, the magnificent capital of Judea, has not one human being within its boundaries.

The only living thing in sight, where there were the finest specimens of architecture—palaces beyond palaces, and marble, and an exhibition of wealth and refinement, while he was in the meridian of his glory—was one solitary horse, feeding among crushed fragments of sculptured stone, as I passed over the lonely site of a once grand and beautiful residence or splendid court.

From the days of the Jebusites, whose capital was the present rock on which Jerusalem stands, every successive people who have had possession of Palestine have fixed their habitations on the very pinnacles of the mountains. Every town and village, therefore, is up somewhere. No one resides in a valley. From some hill tops the spectator has an admirable view of many distant places that appear quite near; but to reach any of them he must descend a mile or so, and cross a horrible ravine or yawning gorge, and subsequently wind up and onward like the gyrations of a corkscrew, for ten or twenty hours, to get at the proposed settlement. Miles are unheard-of things in Palestine. Everybody speaks of hours who designs a movement. It is seven hours to one place, for example, two to somewhere else, and forty to another.

The making of a jaunt through the Holy Land or Syria is an expensive affair indeed. There must be pack mules for carrying beds, food, and all that may be required from day to day.—Three persons could not do well without two; and there must be a cook, a muleteer, a dragoon, who does all the talking and answers all your questions, for the Arabic is difficult to acquire, and, without an interpreter, it is impossible to know where you are, or what you see.—Finally, each rider is mounted on a horse, who is followed by a groom, and he must have a mule to carry the provender. All this makes a kind of caravan—a long string of animals, slowly winding up and down the horrible trails of land, single file, at the rate of two or three miles only in an hour.

In the course of the day, many places of peculiar interest, mentioned in the Old Testament, are distinctly seen, which are not approached.—When I stood at Bethel, Ramah was in full sight, and the mosque over the tomb of Samuel the prophet. Both Horan the Upper, and Gibeon also, where Joshua took a position when he said, 'Sun, stand thou still upon Gibeon, and thou moon in the valley Ajalon,' and other localities of immense interest to the biblical scholar and sacred geographer. At night it is necessary to seek a stopping place in a village for security. Beyond a town or hamlet, there is not a single habitation.

All lodges in the same apartment, on the ground, on your own beds, surrounded by armies of insects eager for your blood. Poor things—if it were not for strangers, fleas would soon be extinct, for they seem to despise an Arab, who sleeps sound in defiance of their nippers. Horses, cows, camels, goats, dogs, and the family, are not unfrequently congregated in one room.—The night before reaching Damascus, we suffered exceedingly on account of the multitude of lodgers in one room—for the landlord had, in addition to all the beasts and creeping things of Noah's ark, three wives, with their restless children.

The reason for taking hill tops for towns has reference, in the first place, to security; they can discover the approach of visitors, and, if they don't like them, keep them at bay with the balls always on hand—great stones—which once put in motion, would sweep through all opposition. Secondly, when the winter rain sets in the gorges are filled with angry torrents that gorge out of the side hills, so that not a resting place for a house could be found. An air of desolation reigns every where, and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.

Although an advocate for peace, and almost a non-resistant in sentiment, I have been lugging a stout horse-pistol all over the country, knowing not what might happen. Had an attack been made upon our train, I am quite sure that I should have run, for I have a mortal antipathy to powder.

Some never begin to pray, till God has ceased to hear.

Permanent rest is not to be expected on the road, but at the end of the journey.

Original.

## Believing and Knowing.

BY W. SHELDON.

It is evident that there is a material difference between *believing* a thing and *knowing* it.—Knowledge most emphatically supersedes the necessity of belief. We may believe what in reality we do not know.

This is the position which we occupy relative to the time of the second advent of Christ. We are furnished with an abundance of incontrovertible evidence in support of the idea of Christ's speedy coming. The signs already witnessed, conclusively demonstrate the fact that Christ will *soon come*, and the overwhelming weight of evidence may constrain us to firmly *believe* that his coming may be witnessed previous to the expiration of the present year; yet we do not know that this will be the case: thus it is evident that we may *believe* what we do not know.

To illustrate: On Lord's day Bro. M. announces to a congregation, that he will preach in their hall in the evening, but declines naming the specific period of his appearance at the hall. As the time of the appointment nears, I go out to hear Bro. M. preach, and find a congregation assembled to hear the word. Bro. A. inquires, when Bro. M. will come. Now I could with the utmost propriety affirm that I believed he would be there within the limits of one hour; but I could not conscientiously assert that I knew that he would be there as soon as that.

We may *believe* that Christ will come within the limits of the present year, but do not know it. We know that his coming is 'near, even at the door,' but do not know the definite time of his coming. If we knew the precise time of this event, there would be no necessity of the injunction, 'WATCH.' Certainly we need not watch for what we know. If we knew that Christ would not come for ten years, we should not watch for him *this year*. We are commanded to watch for this event from the fact that we know neither the day nor the hour of its occurrence.

What a thought! Have we reasons to *believe* that but a few days or weeks will intervene, and furthermore to *know* that at furthest but a short time will elapse before that tremendous scene shall dawn which shall astound a universe?—Solemn consideration! Is the Savior soon to descend? Is the trumpet of God soon to sound? Are our dooms soon to be sealed?

May we be effectually aroused to a sense of the relation which we sustain to the day of fearful reckoning. Let us strive to 'enter in at the straight gate.' Amen.

Morristown, N. Y., January, 1852.

Original.

## Seventh Day Sabbath Abolished.

BY J. BOYNTON.

THANK you, Bro. M., for light given through the 'Harbinger' on the Sabbath question: we think the subject may be made clear.

The Law, *all* the Law, given to Moses, ended with the Mosaic or Jewish dispensation. We are now under Jesus, in the gospel dispensation. Let us have the whole truth on this subject: we think it is needed at this time, and if we could have more light on the three angels' messages, &c., defining their chronology, perhaps it might be 'meat in due season.' Much is to be fulfilled in the future age, I am satisfied, and perhaps these messages. All truth, we think, should and can be made simple and plain. We have too long relied on inferences for proof; plain, positive statement should alone satisfy us: here is our great danger, taking inferences for facts.—God never will condemn us for rejecting such testimony. *Great truths are plainly stated.* This I believe is God's method.

West Batavia, N. Y., March, 1852.

[NOTE.—We rejoice that Bro. Boynton has become settled in the truth relative to this question, as many others have, who read the *Harbinger*. Our object has been to make the matter

plain, by bringing out the light of the Scriptures on the same. We hope others will as candidly examine the subject as Bro. B. has, that they may come to the same conclusion, and rejoice in the truth.]

Original.

## The Judgment of Mount Seir.

THUS saith the Lord God, When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel because it was desolate, so will I do unto thee; thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord. Ezek. xxxv.

None of us expect a cursed Idumea in the New Earth, and as the rest of the earth has been in a groaning condition up to the present time, it is yet to be in a rejoicing state: 'all the earth,' with this one exception. With this agree the words of the prophets. The wilderness, and the solitary place, shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. Amen, and amen.

C. B.

Hartford Conn.

## Bunyan in Prison.

The sight of a man in the cell of a prison is always sad, even though he is suffering for his wicked acts. But when an innocent man is seen there, or one whose only offence is that he would not do wrong, we forget the cruelty of his oppressors in our admiration of his patience and firmness.

John Bunyan was confined for the greater part of twelve years in a jail, for preaching Christ and Him crucified, as the only foundation of a sinner's hope! He was torn from his family, and deprived of his liberty, and cast into prison, only because he could not refrain from preaching the gospel of the grace of God to dying men!

One of his biographers says, 'That the thoughts of parting with his wife and poor children, and the remembrance of the many hardships, miseries and wants, that his family must meet with, but, above all, his poor blind child, who lay nearer his heart than all he had beside, were agonizing to him.' His own record of his feelings, when thinking of his blind Mary, is very affecting:

'Poor child, thought I, what sorrow art thou likely to have for thy portion in this world.—Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot endure that the wind should blow upon thee. But yet, recalling myself, thought I, I must venture all with God, though it goeth to the quick to leave you.'

'The company of his poor blind child,' says another biographer, 'was a sweet consolation' to him in the prison, while with her by his side, he worked at the tagged laces, which were his only means of contributing to the support of his family.—*Penny Gazette.*

**THE EVIL OF A BAD TEMPER.**—A bad temper is a curse to the possessor, and its influence is most deadly wherever it is found. It is allied to martyrdom to be obliged to live with one of a complaining temper. To hear one eternal round of complaint and murmuring, to have every pleasant thought scared away by their evil spirits, is, in truth, a sore trial. It is like the sting of a scorpion, a perpetual nettle, destroying your peace—rendering life a burden. Its influence is most deadly; and the purest and sweetest atmosphere is contaminated into a deadly miasma, wherever this evil genius prevails. It has been said truly, that while we ought not to let the bad temper of others influence us, it would be as unreasonable to spread a plaster of Spanish flies on the skin, and not expect it to draw, as to think of a family not suffering because of the bad temper of any one of its inmates. One string out of tune will destroy the music of an instrument otherwise perfect; and if all the members of a church, neighborhood, and family, do not cultivate a kind and affectionate temper, there will be discord and every evil work.

# ADVENT HARBLINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 431.

ROCHESTER, N. Y., SATURDAY, MARCH 27, 1852.

New Series—Vol. III. No. 41.

## Poetry.

Original.

God above all, in all, blessed forever!

BY F. WRIGHT.

When all thy wond'rous works I see,  
The creeping moss, the tow'ring tree!  
The rolling fields of ocean wide,  
The crystal rills on mountain side,  
The glow worm's lamp, yon lustrous orb,  
That doth all lesser lights absorb,—  
Amazed am I, and lost in thought,  
O God! to see such wonders wrought!

And wrought by whom? No need of skill  
To aid thy Omnipresent will!  
Thou gav'st command, the earth was spread;  
Sky-cleaving rose the mountain's head;  
Wild ocean sought her caverns deep;  
O'er craggy rocks, the torrents leap:  
The mountain rock, the lowland lake,  
O! God! thy mighty power bespeak!

Soft sighs the perfume-laden breeze;  
Wild shrieks the tempest 'mid the trees  
The buds expand—the blossoms die;  
All things that creep, and all that fly;  
Cleave thro' the waters, walk the earth;  
The groan of pain, the song of mirth.  
Attest, O God! that thou must be  
The all-pervading Deity!

Spencerville, C. W.

## The Frogs Again;

OR,

THE LATE MILITARY USURPATION OF NAPOLEON  
INTERPRETED.

Verification of our exposition of the Frogs—Prophesying of the New York Tribune—War necessary to the mixing of the Iron and the Clay—The nature of French Military Despotism—Its mission—The True Issue—Louis Napoleon ambitious of the crowns of France and Italy—Napoleon's ambition a ground of hope to the Democracy—The fall of Napoleon the restoration of the Bourbons imperially subject to the Czar—Causes of the late revolution—Recent events preliminary to a great convulsion.

IN the 4th and 5th numbers of the 1st volume of this work, we published a unique interpretation of the prophecy of the 'Three Unclean Spirits like Frogs,' with wood cut engravings, demonstrating that the Frogs were the arms of France before the Lily was adopted as the heraldic device of the reigning dynasty. From the evidence adduced to prove this, we stated our conviction that 'the Frogs in the prophecy are the symbol of the French Democratic power,' and that 'the President of the French Republic is the incarnation of that power, having been elected as chief of the nation by six millions of votes.'

A few weeks ago we were talking with a friend about the extraordinary *furore* which had seized upon the popular mind in New York in relation to Kossuth. We regarded him as a part of that agency being employed by Providence for the waking up of the nations for the war of the latter days. We observed that we did not believe that his mission extended to the Continent of Europe, but to the constitutionalists of extra Continental countries, such as to England and America: but that with all his endeavors Hungary would not be the first to move; because it was not to Hungary, but to France we were to look as the center from which the movement was to proceed by which Europe would be aroused to new efforts against Absolutism. We spoke with full assurance of faith upon this subject founded upon the conviction we entertained respecting the Frogs and their mission. It is the Frogs who are to create the situation from which the governments of Europe can not hope to extricate themselves without an appeal to arms. John saith, 'I saw three unclean spirits out of the mouth of the Dragon, the Beast, and the False Prophet.' What were they like?—

They were, says he, 'like to Frogs'—they were not Frogs, but Frog-like spirits. Why were these spirits like to Frogs? Because you can see in the working of their policy that it has been originated and is continued by the doings of the Frog-power; which is the *motive power* among the Powers, embroiling them and causing them by its movements to enter upon a war that will astonish the world by its results. After this conversation with our friend, we expounded in the meeting held at his house, the third chapter of Joel, in which exposition we said much more to the same effect, showing from the prophets *what kind of agency* was to be observed at work among the nations preparatory to, and inceptive of, the gathering which is to terminate in the encampment of their hosts under the Assyrian's standard before the walls of Jerusalem, when Jehovah's mighty ones will descend and scatter them with sword, pestilence, and death, like chaff before the wind.

It is truly gratifying, and yields a pleasure which none can appreciate but those who experience it, for a student of the prophets to find his interpretations of them verified by current events. It proves to him that he is of that class referred to in Daniel, of which it is said, '*the wise shall understand*'; and encourages him to hope that he may enjoy the promise made to them, that 'they shall shine as the brightness of the firmament, and as the sun in the kingdom of their Father.' Dan. xii. 10, 3; Matt. xiii. 43.—Be we, however, esteemed wise or foolish by our contemporaries, the fact is indisputable, that *the day after our exposition of the necessity of a revolution in France previous to any further outbreak in Europe*, on Monday, December 22nd, *the news arrived in this city that the French President, the Frog-power incarnate, had become omnipotent in France*.

What, then, is the prophetic or scriptural interpretation of this event? The *New York Tribune*, which is overflowing with wrath against 'the perjured villain,' 'the knave,' 'the wretch,' 'this flagitious traitor to his oath,' 'the bayonet-girdled usurper,' &c., as it styles Louis Napoleon Bonaparte, terms the event 'the first blow of a struggle, which, whatever may be its immediate aspects and incidents, is destined to close only with the overthrow of Despotism throughout civilized Europe.' It also says, that 'the present state of things will be of brief duration, and when the next downfall occurs in France, all the governments of Germany and Italy will go with it.'

This is the prophecy of Horace Greely, but assuredly not of the prophets Daniel, Ezekiel, and John. We do not know what Mr. Tribune means by 'brief duration,' but there is a sense in which there is more truth than fiction in his saying, that when that duration is ended, and the next downfall occurs in France, which will be the downfall of French military despotism, 'all the governments of Germany and Italy will go with it.' Yes, they will 'go with it'; but they will not go whither the *Tribune* and Kossuthism would send them. These well-meaning prophets predict 'the overthrow of Despotism throughout civilized Europe' as the closing up of the struggle between Democracy and the Governments; consequently they predict that all the governments of Germany and Italy are to go with Napoleonism to perdition; and that Democratic Republicanism, which is righteousness and peace, and prosperity, will be the '*order*' of the day throughout Europe! All the governments will indeed

go to perdition, and so will Democratic Republicanism, moderate and extreme; but before they vanish from the earth to appear no more forever, the French, German, and Italian governments will go into the shadow of the Czar, who will unite in his dominion all their power and glory. This is the conclusion of the struggle about to commence. Despotism will triumph throughout Europe, and Democracy will go to the wall.

But before this ultimatum comes over Europe, a sanguinary war must be waged between Democracy and Absolutism. This is inevitable. Self-preservation on the part of the Governments, and hatred of them on the part of the peoples, will not permit things to remain quiescent. Without exception, the governments seem disposed for peace among themselves. Peace also with foreign powers was the policy of the majority of the French Assembly; for their sympathies were pontifical and absolute. 'Order,' 'Family, Property and religion,' were the passwords of their policy; because rulers, priests, nobles, and the rich, together with their dependents, all of whose sympathies are for each other, their antipathies, fears, and propitiatory charities, being for the poor—they know that they have nothing to gain, but every thing to lose by revolution and reform. But a *continuance of peace is incompatible with the formation of the Feet of Nebuchadnezzar's Image*. *The Clay and the Iron can not be mixed so long as peace is maintained*. What then is to be done; if the governments are indisposed to make war upon one another, how shall the peace be broken? By suppressing the Legislative Assembly of France whose stronger party was intriguing to restore monarchy and priesthood of the old Bourbon type. A military despotism is better than secerdotal monarchy, and precisely adapted to the necessity of the case to be established. *A military despotism is not a peaceable institution*; therefore it is exactly the thing the situation of affairs demands. Let us glance at the history of the one just formed in Paris, that we may acquire a right apprehension of its nature.

Napoleon the First was one of the people; a lieutenant of artillery, and once both poor and needy. After God had punished the priests and higher orders of the French nation, and those that adhered to them, by the Terrorists, the time had arrived to make use of the French Democracy to punish the governments and their armies belonging to other nations. The situation by which they invoked this upon themselves was created by the refugee adherents of the dethroned and hated Bourbons, stirring them up to war against the Democratic Despotism of France—which was in turn provoked to proclaim war against all priests, aristocrats, and kings, in the interest of all the oppressed peoples of Europe. Civil directors of military operations residing at a distance from the seat of war, inexperienced in the art, and divided by jealousy and faction, are ill adapted to carry on vigorous operations against an enemy whose will is the supreme law of civil and military affairs. The work to be accomplished demanded a military rather than a purely civil despotism. The latter did very well for the punishment of the power that murdered the Huguenots by thousands; but it required a strong military despotism, animated by the will of one tyrant only, to consume and lay waste 'the Holy Roman Empire' with fire and sword—a dominion dyed scarlet in the blood of

the saints, and the support of the vilest hypocrisy, and blasphemy against God and men.

The earlier internal struggles of the French Democracy against the royalists prepared a man to take the command of them when the time should arrive to smite Italy, Rome, and the German empire. That man was Napoleon I. He was a man of destiny—a man prepared of God to inflict vengeance on the papacy—a man of the required genius; an iron man—a remorseless slayer of humanity; a prince of tyrants; but the only man of his age fit for the work to be performed. He was, too, the idol of a vain, intoxicated people; haters of kings and priests, but lovers of glory which glorified themselves.—Hence they regarded the successful man, who led them on to slay and be slain, as their best friend; for he was but the head of the phantom, the national glory which they adored.

Such was the military despotism of '*my uncle*,' and such also its mission. It was necessary. It did its work superbly, showing that the hand of God was in it. It slew the Beast with fearful carnage, in extinguishing the German empire by 1806. But after it had done all, the work to be done is only partially accomplished. The odious Papacy still exists, and the governments yet delight to do it honor; and governments that look with complacency upon Romanism, patronize its priests, lend their power to the support of such a creation as the Pope, proscribe the Bible, and practice every abomination, are doomed to trouble without reprieve. The issue is not God and the People *versus* Absolutism.—The people are no more God's friend than their oppressors; God however loves the world though it hates him. His cause is not identified with theirs. His way is not their way; yet he will save them in spite of themselves, and by means which they dislike. The issue is, GOD AND HIS SAINTS *versus* THE NATIONS AND THEIR RULERS; and before the Almighty can gain his cause upon the principles he has laid down, he must make use of the democracy and the governments to chastise and weaken one another, and then step in and conquer them both. This is the situation of things; and as the first Democratic Military Despotism fulfilled its mission without finishing the work, the time has at length arrived for the consolidation of a second, that the work may be advanced another stage towards its entire accomplishment.

The military despotism of Napoleon I. was an armed imperial democracy; that of Napoleon II. is a revival of it. The last is the elect of the people by universal suffrage, and will doubtless be sustained by them on the same principle. He is therefore the Head of the Democracy. The army has also added its suffrages to the people's; he is consequently head of the army and the people, or chief of the Armed Democracy. Now this is just what the European Democracy needed. Hitherto they were peoples without an army, all the armies being on the side of their enemies; but by the recent revolution in France God appears to have given them an army and a chief whose name is a tower of strength against Austria and the Pope. As to the man himself, God knows more about him than we do. He has had no opportunity of showing what he is capable of in the field. At all events he has shown himself to be a good general, or at any rate a better general than his opponents, though numbering many generals among them, for he

has brilliantly out-generaled them all. It is mind, not mere brute force, that gains a victory. The probability is, that with a devoted army he would not only out-maneuver, but vanquish the unwilling hosts of Austria in the field; and by a powerful diversion in Italy enable Hungary to rise and co-operate in the overthrow of Hapsburg-Lorraine.

Louis Napoleon's tendencies have ever been imperial. His unsuccessful attempt a few years ago in that direction by which he became a prisoner in Ham, proves this. He is no respecter of the principle of legitimacy, nor of socialism; for they are two extremes equidistant from his personal ambition. He is doubtless a tyrant. If he were not, he would not be fit for the chief of an Armed Democracy. Foreign despots may tolerate him for a time, but they can neither love nor trust him; for their principle is legitimacy; his is revolution. In relation to the Constitution, the Legislative Assembly and he are equally violators; they had both abolished universal suffrage, and the Assembly would have arrested and imprisoned him, if he had not extinguished it. Justice and righteousness, integrity and principle, are not to be named in such a crowd. Morality there is a mere negation—a mere question of which thief is not more vicious than the rest of the Forty Thieves. A dishonest set pretended solicitude for the Constitution so far as convenient, and ready at any time to tear it in shreds if deemed necessary to the accomplishment of their intrigues. We conclude, therefore, that France is a gainer by the exchange of seven hundred and fifty wranglers for only one tyrant who will rule it more after its own taste. This taste is imperial; and Louis Napoleon is a man of strong predilections for the iron and golden crowns of France and Italy, and it is probable that before his career is closed he will attempt to seize upon them both; for that of France alone is not imperial.

Assuming, then, that the Imperial Democratic Military Despotism of Napoleon II. is established, what would seem to be its mission? We reply, sooner or later, to combat with the Beast and False Prophet, that is, with Austria and the defenders of the Pope. These were his uncle's old enemies, and are likely to prove his. He has not yet had time to develop his foreign policy, but peace will be no more his forte than his uncle's. We apprehend that his troubles will begin in dynastic reminiscences. The victory of Waterloo, the occupation of Paris by foreign troops, the fall and imprisonment of Napoleon, are neither forgotten nor forgiven by Bonapartists and the French. Louis Napoleon in succeeding his uncle doubtless inherits his antipathy to England. And for the present it may suit Russia and Austria to foment a quarrel between them. There are Rome and Italy too, who may come in as complications of the situation. Louis Napoleon knows that the occupation of that city in support of the Pope is unpopular with the French; he may, therefore, without withdrawing the troops from Rome, pursue a more liberal policy, which may make their continuance there insufferable to his pseudo-Holiness, who would seek the intervention of Austria in order to abate the nuisance—Austria, backed by Russia, finding it expedient to withdraw their countenance, might assume such an attitude towards Napoleon in behalf of the Pope as to make it a point of honor, with Louis, to resist, and declare war in behalf of French interests in Italy, to look after which was the principal reason of a French army being sent to Rome under General Oudinot. Such a declaration would be a resurrection trumpet to the oppressed nations of the Continent. The war-loving democracy would flock to the standard of Napoleon, and crowd his armies, panting, if their courage be equal to their words, for a hand to hand combat with the troops of their oppressors. The democratic armies would rejoice in victory after victory, until the tide of war would turn against them. If not abolished, Austria and the Papacy would at least be ready to give up the ghost. The Pope will continue to exist as the Roman Prophet, but without dominion, till the

resurrection of the dead; but the house of Hapsburg, if continued, would only be a sort of vice-roy to the Czar, dividing with him nominally the majesty of the Roman world. The Napoleon despotism would have done its work. Its conquests would be wrested from it, until repelled on every side it would be reduced to contend for the possession of France itself. At length, as Republicanism or Democracy in any shape can not prevail in this country, it being one of the ten *Toe-kings* which all exist as such at the end, France would be lost, and replaced under the Bourbons, no longer independent sovereigns of the country, but as provincial kings of the imperial European dominion of the Czar.

Thus would the Democracy have done their work. They would have done their best for liberty, fraternity, and equality; and have proved for a second and last time, upon a grand scale, their incompetence for the work of curing society of the evils which afflict it. In their mad, but necessary, career, they would have been the cause of the conquest of Turkey by the Autocrat, and the subjection of Belgium, France, Spain, Portugal, Sardinia, Naples, Greece, Bavaria, Lombardy, and Hungary—the ten kingdoms of the Iron Monarchy, thereto united by 'the miry clay' of the Russian Autocracy. Thus, Absolutism would have completely triumphed; and the curtain have fallen upon the third act of the extraordinary tragedy enacting before all nations from 1789 to the setting up of a kingdom and dominion by the God of heaven in the land promised to the fathers of Israel and their seed for ever.

The historian in his relation of the events of the restoration of Jerusalem, the temple, &c., from the desolations of Antiochus Epiphaneus, an Assyrian king, under Judas Maccabeus, says, after the restoration of the temple, the enemy still retained possession of the fortress, which was strongly fortified, and greatly harassed the Jews as they went to and from the temple.—'Which fortress stood on an eminence over against the Mountain of the Temple, for which reason the place was called Mount Aera, from the Greek word *aera*, which signifieth an eminence, or fortress on the top of a hill.' If the learned author is correct, and I can see no reason why he is not, I can readily understand, that in the last days or times of restitution, when the Lord shall appear in his glory to build up Zion, to beautify the place of his sanctuary, and make the place of his feet glorious, that he may so enlarge the mountain of *His House*, as to include a plurality of mountains or fortresses on the top of the hills. Then the mountain of his House will be literally established or prepared, (*mar.*) in the top of the mountains, and be exalted above the hills. Then the nation and kingdom that will not serve him will perish. Yea, be utterly wasted (*Isa. ix. 13.*) whilst those that do obey him will constitute the many nations that shall come and say, Come, and let us go up to the Mountain of the Lord, &c. Mich. iv. 2.

As to the balance of the chapter from ver. 6, my mind is not clear; but I think we have there a record of the condition of the house of Jacob, and also of the land when Christ arises 'to shake terribly the earth,' at which time the work of judging and rebuking many nations and people will begin. Other portions of the word, I think, justifies this conclusion.

The 'promiscuous' use of terms, has led not a few of even those who contend, (at least professedly) for a literal interpretation, to apply, and so extend the terms of Judah and Jerusalem, as to mean nearly, if not all, the wicked non-professing Gentile nations of the earth, i.e., all those nations whose land is full of idols, and who worship them, &c. I have been guilty of such an application, but cannot do so any longer.

I now understand, that those terms are literal, as much so, as that of Isaiah the son of Amos. Norwalk, Ohio, Feb. 22, 1852.

*If* It appears that the projected United States Expedition against Japan has been brought to the attention of the Dutch Government, and its aid asked by the Japanese to repel any attack that may be made on them. From the tone of the Dutch press we infer that the Government will not interfere very energetically.

*If* The moment of possession of anything greatly desired is a dangerous crisis.

*If* The Vienna Gazette of the 19th ult. announces that the Emperor of Austria has conferred the order of 'Iron Crown' upon Chevalier Hulsemann, the Austrian Charge d'Affairs in the United States, as a mark of approbation of his official conduct.

## Communications.

### Original. M. attain of the Lord's House.

BY P. ALLING.

The literal construction put upon Isa. ii. 2, by yourself and others, has long been to my mind a strong objection to your views relative to the Age to come. It is but recently that light has dawned upon my mind; which I now hasten to communicate through the columns of the *Harbinger* to the brethren, trusting that others through the blessing of the Lord, may also be benefited. If, however, I now am in error, I hope some good brother competent to the undertaking, will correct me, and show me the truth of the matter.

In *Prideaux's Connection*, vol. 2, p. 134, is given the following explanation of the terms, the *Mountain of the Lord's House* and the *Sanctuary*, viz:

'All within the outer wall of the temple which made the great square of five hundred cubits on every side, was called *Har Habbeh*, i. e., *The Mountain of the House*. All that was within the wall, that included the court of the women and the inner court in which the temple stood, was called *Mikdash*, i. e., *the Sanctuary*, and the temple itself, including the porch, the holy place, and the holy of holies, was called *Hecal*, i. e., *the Temple*. This is to be understood, strictly speaking, for often all these words are used promiscuously for the temple in general.'

The ways of God are admirable. We see his hand in the working of things very notably since 1848. Had the National Convention done its work wisely, Napoleon's usurpation would never have occurred. It erred in permitting the Bonaparte family's return to France. This was the first error. The next was in not permitting the re-election of the President for another succeeding term. A third error was embodied in the 31st, 45th, and 46th articles of the Constitution, which provided that the power of the Assembly and President should expire at the same moment, the President on the 10th and the Assembly on the 18th of May, 1852; and their successors to be elected between April 29 and May 10. Those acquainted with the state of parties in France can easily imagine the anarchy that would have resulted from such an arrangement. Constitutionally Napoleon had no hope for four years, and it is contrary to the nature and creed of a Bonaparte to surrender power if he can keep it. These singular and clumsy oversights, as they have been termed, created a situation of despair for the Imperialists, hope for the old Monarchs, and fear for the friends of tranquility and moderate republicanism. The resolution of the crisis was doubtful to all; but Providence had prepared it, and had provided a man to cut the knot which could not be untied. The anti-constitutional treason of the Monarchs and enmity to Napoleon, together with his self-preservation and despair, have developed the revolution which has sorely disappointed the republican-gospellers, but has placed things more in harmony with the necessities of the future which will soon become manifest.—The Frog-power hath again uttered its voice; now, therefore, look out for the 'thunders and lightnings, and a great earthquake,' or revolution, 'such as has not been since men were upon the earth, an earthquake so mighty and so great!—*Herald of the Kingdom and Age to Come*, December 31st, 1851.

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### Original. Correspondence.

BY W. SHELDON.

With what intense, overwhelming, and sublime awe, are our finite minds enraptured, while meditating upon the grand developments of God's revealed purposes! O, what an indescribable scene is destined to ensue when the Lord of hosts shall arise in his majesty to shake terribly the earth!

Now the saints of the most high God are an oppressed, downtrodden, and despised company. They are subject to the bitterest anathemas, taunting jeers, cruel epithets, derisive sneers, spiteful contumely, disgraceful burlesques, fierce tantalization, and satanic mockery of an opposing world, and a cold-hearted drowsy church!—They are now a weeping, sighing, crying, mourning, and depressed band.

But when we cross the great transition point between the present age, and the age to come, their ears will be saluted by the voice of their lovely Redeemer, which will fall upon their waiting ears with sweet notes of pleasing sensation.

While the solemn trump reverberates from shore to shore, from pole to pole, convulsing this terrestrial sphere from center to circumference, by the interposition of Jehovah's matchless power, the sleeping saints instantly spring into life, and the living ones receive immortality, their 'vile bodies' are changed in a 'moment, in the twinkling of an eye,' and 'fashioned like Christ's glorious body,' and are 'caught up to meet the Lord in the air'; and as they ascend, blooming with immortality, and glowing with the sublime vigor of eternal, unfading youth, they behold their 'King in his beauty,' descending toward earth, accompanied by his shining retinue of celestial intelligences,—they meet in the air! O, what a scene ensues—saints and angels meet, never to part! They receive their 'crowns of unfading glory,' 'palms of victory,' and 'harps of God.'

They remain in the air, as it were for a 'little moment' 'until the indignation be overpast'; and then, 'The Lord my God shall come, and all thy saints with thee.' And his feet shall stand in that day upon the Mount of Olives,' &c. Then Christ will commence his reign upon the 'throne of his Father David,' and 'of his kingdom there shall be no end.' The once suffering saints will then have witnessed an eternal amelioration of their condition, and a mitigation of their sufferings, and will reign as kings and priests. The 'days of their mourning will be ended.' They will then have 'come to Zion with songs, and everlasting joy upon their heads,' and 'obtain joy and gladness, and sorrow and sighing shall flee away.' We shall then be more than remunerated for our severest conflicts and greatest deprivations, with a 'far more exceeding and an eternal weight of glory.' Amen.

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## HARBINGER AND ADVOCATE.

### Original. Correspondence.

FROM BRO. W. SHELDON.

DEAR BRO. MARSH.—Since my last epistle to you, I have been steadily engaged in preaching the gospel of the kingdom, in different sections. Notwithstanding the thicketing perils of these last days, the saints are still striving to gain a course into the kingdom of God.

I rejoice to see the spirit manifested by Bro.

Cook and others—kind, but firm for the truth. Do not fear, Bro. Marsh, to speak the truth in love; God will bless and save his own. I am led to praise God for the way in which he has brought me. I praise him for his holy Word, which makes wise unto salvation. It is with joy I receive the *Harbinger*; for it aids me in searching the Word, also the soul-cheering communications from my brethren and sisters. Truly, these are perilous times in which we live; various are the teachings of the present time. I believe that the unclean spirits of John are doing up their work. I would say to my brethren, Beware how you handle God's Word, especially you who are watchmen, for every word will appear in judgment for or against us. There is no safety only in complying with the law and testimony. Let us study to be approved of God.—

I am pained to see the divisions that are made among us, especially by those who claim to be called of God to feed the flock. My brethren, have nothing to do in this matter: remember that him only who has clean hands and a pure heart shall stand in the holy place. Remember, God has spoken plainly on all points of doctrine, and means what he says. Remember that we must bend to his word, not bend the word to us. Watch and pray, lest ye be drawn away from the hope of the gospel. May we be kept blameless unto the appearing of Jesus. Amen.

Yours, in hope of immortality,  
WILLIAM BROWN.  
Dansville, N. Y., March 27, 1852.

congregations, and many were constrained to say, 'There is truth in what she says.' May the good Lord guide her in her duty, bless her labors, and finally save her, and her companion, in his everlasting Kingdom.

Since she left, Brn. Bywater and Judson have both been with us, and preached the word of life, and the people are beginning to see there is something more in 'Millerism' as they call it, than they thought.

Bro. and Sr. Ongley have been gone about four weeks. I received a letter from them yesterday: they are quite well and preaching to good congregations. We expect them home in a few days. We hope Brn. Cook and Bywater will be here on Thursday, April 8th, to commence the meeting, and to continue over two Sabbaths. We hope to see as many brethren from Honeoye as can come. May the blessing of God attend the effort, and may much good be done.

Yours, in hope of immortality,  
WILLIAM BROWN.  
Dansville, N. Y., March 27, 1852.

### Extracts from Letters.

SR. H. T. MILLER, Cleveland, Ohio, February 16, 1852, writes:

Myself and husband are still looking for the literal fulfilment of prophecy in the personal return of that same Jesus who ascended after his resurrection, and the establishment of his literal kingdom on the earth in the days of the now reigning kings, and that it shall stand forever.

I am often comforted by communications from the dear saints, through your paper on the evidences that our King will soon appear, as shown by the present aspect of the world.

Every thing that is brought out through the papers by the brethren, showing that our redemption is near, even at the doors, is meat in due season to my soul, and I wish that in all the writings of the dear brethren addressed to each other, and in their appeals to their fellow-men to prepare for coming events, that a deep and solemn sense of it might be as manifest as in 1843-4. O, that self might be abased, and Jesus alone magnified!

Dear brethren and sisters, let us all exalt Jesus, for he is worthy. May we be humble and obedient children, that we may have a right to the tree of life, and enter in through the gates into the city.

BRO. R. WENDELL, Canajoharie, N. Y., March 2, 1852, writes:

I devote all my leisure (which is considerable) to the study of the Scriptures—an employment alike pleasant and profitable. Having withdrawn from the Methodist church, I am not compelled to read the Word of God in a sectarian straight-jacket: no; I am a free man—at liberty to believe and advocate what I find clearly revealed in the Bible, and to investigate what I do not understand.

BRO. E. HOYT, Troy, Mich., Feb. 13th, 1852, writes:

My school is ended, and I am calculating to devote my time to preaching the good word of God, as the way may be opened. If I had not to go 'warfare' at my own charges, I could accomplish more. There is very much need of laborers at the West, and it seems sometimes as though a company of us ought to start with the good news of speedy redemption for the shores of the Pacific—follow the increasing tide of our fellow mortals, that is beginning to pour into Oregon. God help us to be faithful. This region seems to have its ears and heart closed.

BRO. H. COLLINGS, Hingham, Wis., Feb. 13th, 1852, writes:

I am in a quarter of the world where the doctrines of the *Harbinger*, three years ago were not thought of; but the people begin to think and believe and speak the doctrines of the Bible, and to break away from the commandments of men, thank God.

We are striving to get on to the old platform of the prophets and apostles: a few of us think it better than the man-made platforms of the last days.

I baptized three happy souls recently, and hope to see more follow the footsteps of Christ very soon. O, that the sinner would turn to God, while it is called to-day, and lay hold on eternal life by faith and obedience, before it is too late!

BRO. L. D. MARSH, Elizabeth, Ill., February 18, 1852, writes:

There was a singular phenomena in the heavens last night. The northern lights were brighter than I ever saw them before. They reminded me most forcibly of the scripture which speaks of there being signs in the heavens above, and on the earth beneath, fire, vapor, and smoke; for the heavens were red as crimson, and of so singular appearance, and such singular movements and flashes in the skies, as to alarm many in this place. It was an unusual circumstance, and I doubt not that it was one of the signs of the last days. O, May we be ready for the great change that awaits us!

BRO. J. M. JUDSON, Fairfield, Ohio, March 2, 1852, writes:

I have recently been to Bucyrus, Crawford county, according to the request of Bro. Odell, through Bro. Cook. The appointment was given out nearly four weeks previous, and the Baptist meeting house was obtained for me to preach in, to commence on the fourth of February, but accidentally they happened (?) to appoint a meeting to commence on the 5th, and continued their meetings as long as we staid in the place. I am thankful that every man's work will be tried, of what sort it is. We held our meetings in the same neighborhood, and were blessed in preaching the word, and trust the children were somewhat comforted. The effort is in the hands of God, and a future day will reveal its effects.

The present aspect of affairs in Europe bodes the dawn of that glorious day, when Christ, who is our life, shall appear. Amen. Even so, come Lord Jesus.

BRO. H. HARRIS, Dryden, Mich., Feb. 20, 1852, writes:

I live far from any that profess the advent faith. There is no preaching here

## The Harbinger &amp; Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, MARCH 27, 1852.

## Rules of Discussion.

As a prominent object of the publication of the Harbinger is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in itself a subject of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matter of FACT, WILL ALONE be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.

6. Only two dispeitants can be heard at the same time, on the same question.

7. Each dispeitant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted.

Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves, will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

## THE ADVENT NEAR.

Our object in this communication, and those that we may give on the same subject, is to enlighten and thereby strengthen the faith of God's waiting children, in the great doctrine of the near advent of Christ. This seems necessary at this time when many are unsettled and wavering on this important matter. They believe the Lord will come again, but know not when. They see that there are many important prophecies yet to be fulfilled, and are at a loss whether to locate them before or after the advent. If before, then the advent is not very near, but if after that event, then it is at the door. Let us look at this subject candidly, with a sincere, child-like desire to know and believe the truth, for it will stand, while error will fail and disappoint those who are deceived by it. Our past experience as a disappointed people fully justifies this declaration.

Cleansing the sanctuary, and restoring to its former fertility the land of promise, are events clearly predicted in the sure word of prophecy, and we inquire—will they precede or follow the advent of Christ?

We understand that the treading down of the sanctuary and host—(Dan. vii. 13); treading down of Jerusalem—(Luke xxi. 24); blindness in part happening to Israel—(Rom. ix. 25); overturning the throne or kingdom—(Ezek. xxi. 27); and the desolation of the land of Palestine, and the heavy curse upon it, all belong to the same period of time, all begin and also end together, and if we can learn where one is located, we can tell where all are.

That all are placed on the great prophetic chart after the actual advent of Christ, we offer the following conclusive evidence:

Ezek. xxi. 27. "I will overturn, overturn, overturn it; and it shall be no more, until he come right it; and I will give it him."

The "right" to the throne of David, to the kingdom of Israel, and the land promised to Abraham and his seed for an everlasting possession, belong to Christ; hence according to this testimony of Ezekiel, there will be no restoration of either until the Lord shall come.

Acts xv. 16. "After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up."

The restoration referred to in this case includes the land of Palestine, will be seen by consulting Amos ix. 11-15, from which the text is quoted by James. Hence the lawful conclusion is, that the tabernacle of David will not be raised up and the curse be removed from the land, until "AFTER" the return of the Lord.

Dan. viii. 14. "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The Mosque of Omar now defiles the sacred spot where the "sanctuary" stood; hence it cannot be cleansed or justified until that idol temple shall be removed, which will not be done so long as the Gentiles tread down Jerusalem; and this they will do until their times expire; then the Lord will come, for the kingdom is to be overturned or trodden down "until he come." And besides, the order of events

as given by Luke, (xxi. 24-28,) locates the coming of the Lord immediately after this treading down shall cease. And Paul gives us to understand that after the "holiness of the Gentiles be come in," the Redeemer shall come to Zion."

A large amount of similar evidence might be given on this point, but this is sufficient to show that no change for the better either in the defiled sanctuary, the trodden down city, the fallen down tabernacle, or the desolate and barren land of Palestine, can reasonably be expected until the Lord shall come and do the work. It cannot, we think, be done in his absence—it's magnitude forbids such a conclusion.

It would be unreasonable to suppose that the curse would in any degree be removed from the land, while it rests heavily on *Jerusalem*, while the sanctuary is defiled, or the Mosque of Omar covers its sacred spot.

Reason and Scripture both justify the conclusion that the great and glorious work of cleansing and restoring will begin at the sanctuary, which cannot be justified until that idolatrous temple is destroyed. And with its destruction, the wicked power, to which it belongs, must be broken; and we ask, who will do this mighty work?

The Lord, "whose right it is, or to whom the sanctuary, the city, the throne, the land, the kingdom, belong." (Ezek. xxi. 27.) Hence, so far as these things are concerned, the next event, in the fulfillment of prophecy, is the coming of the Lord in power and glory, to justify the sanctuary, set up his kingdom, and commence his glorious reign on the earth.

On the objects and hopes of Meshullam, he further says:—"I have received frequent visits from my Jewish brethren, who are, beyond all doubt, persuaded that our object will, one day be effectual in inducing the Jews to follow the example, of cultivating the soil."

"I can only humbly attach to my enterprise, and to all the success hitherto realized, as the entire offspring of patience, resignation, constancy, and perseverance." But the means I have laid out and expended in view of a plan which is INVINCIBLE from its right aim and promising tendency; and, if I am at this juncture humbly led to apply for the concurrent action of co-workers, and to the liberality of benevolent Christians, it is simply to take into their hands a cause under my protracted and small endeavors, in order to render it more extensively transcendent for the end it has purely in view—for all those who wish well to this desolate land, and its ancient but benevolent people, must contribute their moiety of interested action, which is, at no distant period, I believe, destined to build again its walls and breaches, and repair its many and mournful desolations. And let it be our prayer, Christian friends, not only that the Lord would build up Zion, but that with the restoration of the land, He would very shortly restore also the "remnant" of his people (according to His sworn promise to our father Abraham) to re-inhabit their pristine abode; and, for this end, that He will be pleased (for the fathers' sakes) to raise up sincere benefactors, and workers, and usher in these glorious events—the temporal and spiritual salvation of Israel's sons. Arross is in no way backward towards this restored result.

All the efforts that have been put forth by Meshullam, and his friends, to bring the acknowledgment of the truth, the Jews of the land, have proved as yet, a failure; for if we are not mistaken, not one by his instrumentality has been converted to Jesus, and such is their unbelief and blindness, that Meshullam has to hire Turks to aid in the cultivation of his farm! His great object is the conversion of the Jews to the faith of the gospel, and it does seem reasonable to conclude that if his work was specially of God, his seal would be upon it, Jews would be converted. But this is impossible; they cannot be converted by such agency; for blindness is upon them, and will remain 'until the fulness of the Gentiles be come in' (Rom. xi.)—then the wall will be removed. Could they see the power of the Turk broken, the Mosque of Omar demolished, and the sanctuary thus justified by the Lord Jesus, their blindness would be removed; but until this mighty work is done, they will remain in unbelief, and hence the hopes of Meshullam will not be realized.

Where in the sure word of prophecy have we looked to look for such things, by such agency? Nowhere! And we say, that this "plan" necessarily puts off the coming of the Lord; and besides, it comes in direct collision with his word, for it teaches that blindness will continue on Israel until the fulness of the Gentiles be come in' (Rom. xi.)—hence, Meshullam's plan will not convert them to the Lord Jesus, nor any other, before he comes.

"Old as Palestine is, as the residence of civilized man, there is not one decent road, five rods long, in the whole territory."

When the winter rain sets in, the gorges are filled with angry torrents that gorge out of the side of the hills, so that not a resting place for a house could be found. An air of desolation reigns everywhere, and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club."

The following statements which we gather from a letter from Meshullam, dated Palestine, Dec. 29, 1851, agree with the evidence given by Mr. Smith, A part of Meshullam's letter is published in the Sabbath Recorder for March 18th, from which we freely quote. Speaking of a quarrel between some of his Arab laborers, Meshullam says:

"My first object after quelling the quarrel of my laborers was, to build secure enclosures and lodgings on my lands."

Surely, this does not look like the security that is promised, when there will be "unwalled villages, and the people will dwell safely" and "sleep in the woods," without fear of harm.

Again Elijah speaking of his father, says: "Much could he done, were he to have some more definite assistance from our American friends, in occupying this opened and wide field of labor for God's down-trodden people. But his means are very restricted, and he stands alone, with the exception of a few Arab laborers, who will do anything but the right," &c.

If this work is of God, we think instead of its being dependent for its accomplishment on "American," or any other Gentile "friends," or there being any lack, or but one family in the world dwelling along with a few unstable Arabs,—there would be clouds or multitudes of Israel there, with no lack of silver and gold, or anything else. Hence Isaiah says, "Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me; and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, [not unto Meshullam, but] unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Isa. lx. 8, 9.

Hence, when Jerusalem shall be "glorified," and the "Holy One" is there, the glorious work of restoration will not be retarded by any cause, but will go on, until the earth is full of the glory of God.

Mesullam further says—"You are aware that land must be purchased through the medium of a Turkish subject, as foreigners are not yet allowed to buy in their own names." Hence Jerusalem is yet trodden down of the Gentiles, and Palestine under the curse—and will, we most fully believe, remain thus, until the Lord—the rightful owner shall come, and give the true heirs their inheritance, without paying the Grand Turk a price in gold for it.

Speaking of the wretched condition of the Jews, Elijah Mesullam remarks:

"The epidemic or fever, has so abruptly set in this season, that my time is wholly occupied with my duties as a druggist to the English Medical Dispensary, and I have administered medicine in this last quarter (three months) to over one thousand and four hundred patients, nearly all Jews; and have endeavored to aid in redressing the very mournful condition of this poor and afflicted people, who owing to their poverty and scanty living, are mostly the prepared victims of the distressing and fatal maladies that greatly afflict most of the cities of the east."

This does not look much like the beginning, or the preparatory steps even, to that time when the inhabitant will say, I am sick."

Finally Elijah says—"The Jews in Palestine are indeed, collectively, a poor set of people, mutually laboring under various calamities—oppressed by their bigoted Latin and Greek Catholic neighbors, and harassed by the depraved and reckless Arabs and self-conceited Mahomedans; but individually, they afford the most striking picture of privation and wretchedness. Their condition and wants—their miserable, dark-vaulted, and subterranean abodes, filled with teeming vermin, their nakedness scarcely covered—present an uninterrupted series of misfortunes, which renders them especially the suitable objects of the greatest commiseration and charity."

My hopes are centered, in the Lord, upon the spirit of industry that so greatly characterizes Americans, whose agency, when animated by Christ's Spirit, to feed, to clothe, and open the first, subterranean prison-houses of mine, (and my Master's,) brethren, is yet to be signally used by the Disposer of events, for the future glory of this land, and to saving of many souls who are ready to perish."

In conclusion, dear friends, I trust you will remember us in your prayers at the throne of mercy, and that you will hasten hither to begin those efforts that will ultimately redound to the welfare and redemption, in body and spirit, of the anciently chosen people of God."

Surely this is a sad picture, indeed, of this blind and oppressed people. But it is no worse than Moses long since predicted it would be, in Levit. xxvi.—which the reader is requested to examine with care. This wretched condition will not be changed for the better until their "seven times" or two thousand five hundred and twenty years' punishment are out. Then they shall accept of the punishment of their iniquity" (verse 41,) and "confess their iniquity, and the iniquity of their fathers," (verse 40.) When, or about the time, these things take place, we shall have sure evidence that God has "remembered his covenant with Jacob," and has "remembered the land," as he has promised in the forty-second verse of this important chapter.

With these facts before us we feel the strongest assurance in saying that no important change for the better will take place in the condition of the sanctuary, Jerusalem, the Jews there, or the land of Palestine, before the actual coming of the Lord.

We have not penned this article for controversy, nor to oppose the sentiments of any one, but having, as we conceive, fallen into a mistake with others, by giving credit to unreliable testimony, which at the time appeared in the light of undeniable facts, and seeing that the mistake uncorrected, might cause some to put off further than they should, the

to cultivate his farm, nor would it be surrounded by "wild deserts," for then the desert is to blossom as the rose, and become as the garden of the Lord, and wasting is to be heard no more in the land. When this happy state of things begins to be realized, we believe a greater than Meshullam will be there: Amen: Come, Lord Jesus.

Again Elijah speaking of his father, says: "Much could he done, were he to have some more definite assistance from our American friends, in occupying this opened and wide field of labor for God's down-trodden people. But his means are very restricted, and he stands alone, with the exception of a few Arab laborers, who will do anything but the right," &c.

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Again Elijah speaking of his father, says: "Much could he done,

such expedients. It is honorable and christian to plumply confess and heartily renounce an error when we find ourselves in one; it is the reverse to persist in it, or in a clandestine manner slip out of it into another, or into the truth, especially when we have publicly advocated such error.

The Review adduces Ex. i, 13, 14; iii, 7; v, 4-19; vi, 9, as 'proof' that the people 'could not keep the Sabbath' in Egypt—texts that make no allusion to the Sabbath! This is the kind of proof the Review relies on in this matter! To those who will admit such proof, it can prove anything it pleases to assert with its accustomed assurance. It dares enforce, as positive and plain divine revelation, its own groundless inferences, which contain not the first ray of evidence! O, that it and its readers might see the fearfulness of such a course, and abandon it! It has been well said by Bro. Boynton, who has lately set them a worthy example in reference to this matter, '*Great truths are plainly revealed!*'

The Review evidently feels the need of obscuring the clear light of Deut. v, 12-15, where the Decalogue is repeated, and the reason for enjoining the Sabbath so plainly stated that it cannot be misunderstood. To do this, it resorts to a number of expedients, all of which will avail nothing with the candid and careful reader. It says, 'Deut. v, is not the Decalogue as uttered by Jehovah. It is a rehearsal of it by Moses forty years afterward. Some things are added, and some things are omitted.' What! does the Review charge Moses with corrupting the Decalogue? Hear his own testimony: 'He introduces it with these words, verses 2-4: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire . . . saying, Here follows the Decalogue, immediately after which Moses adds, verse 22: These words the Lord spoke unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me.' This transcript of the Decalogue is attested in length and with more precision than that in Ex. xx. 'These words the Lord spake,' and 'wrote them in two tables of stone.' Yet the Review says this is not the Decalogue as uttered by Jehovah! The reader may decide which to credit, Moses or the Review. If more is contained in the transcript of the Decalogue in Ex. xx, or in Deut. v, than was written on the two tables, which contains this addition is a corruption, and Moses' testimony untrue, that 'the Lord spake these words' and 'wrote them.' But we believe Moses' testimony, and that he did not corrupt the Decalogue. Now the command is plainly stated in both places, and in nearly the same phraseology; but in Ex. xx, the reason is assigned for enjoining the seventh day as a Sabbath in preference to any other, and in Deut. v, the reason is assigned for enjoining the Sabbath to be kept; this latter is what especially concerns us in this discussion.—For by the question, 'When was the Sabbath instituted?' is, of course, meant, 'When were men required to keep it?' Now hear Jehovah's answer to this important question: 'And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day.' A statement so plain as this ought to end all controversy on the question involved. God's people were servants in Egypt, he delivered them; THEREFORE he commanded them to keep the Sabbath day. Now as this is the only reason God gave for commanding that day to be kept, it settles the point, and proves in the most positive manner that that commandment did not exist with that people before, the deliverance from Egypt, as its express design was, to keep them in mind of the heavy bondage of Egypt and their wonderful deliverance therefrom. No more need be said on this point: if such testimony will not avail, it is useless to adduce any other.

We now come to the review of the second point in the report.

#### 2. For whom was the Sabbath instituted?

The Review calls the use made of Deut. v, a 'spurious perversion'; yet it says, 'C's syllogism proves that the Sabbath was not binding on the Patriarchs.' Well, let that remain then—a nail

in a sure place. But the Review constructs another syllogism, the conclusion of which is, virtually, that God did not make a covenant with his people in Horeb which he had not made with their fathers; for it insists that nothing new was enjoined by the covenant in Horeb. Here again the Review is in direct array against Moses; he affirms, and it denies! Now God did make a covenant with his people 'when he took them by the hand to lead them out of the land of Egypt,' i.e., 'in Horeb,' Deut. v, 2, 3; Jer. xxxii, 32; Heb. viii, 9; and if he made it then, it did not exist before, or, as Moses says, 'The Lord made not this covenant with [their] fathers.' What, then, was the covenant made in Horeb? Deut. v, shows plainly that it was the Decalogue; and the following texts are also to the same point: 'He wrote upon the tables the words of the covenant, the ten commandments,' Exo. xxxiv, 28. 'And the Lord spake unto you out of the midst of the fire . . . and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.' Deut. iv, 12, 13. 'When I was gone to receive the tables of stone, even the tables of the covenant,' ix, 9. 'The Lord gave me the two tables of stone, even the tables of the covenant,' ver. 11. 'The two tables of the covenant were in my two hands,' ver. 15.

These passages show conclusively that the covenant made in Horeb was the Decalogue.—Then the Decalogue contains something which God had not given to the fathers of those with whom he covenanted in Horeb. What was that? If it was not the Sabbath, what was it? Is there another command or precept embraced in that code that was not known to and obligatory on their fathers? Are not all the rest recognized in the history of the Patriarchs? The Review will not deny it.

Then, was it not the Sabbath especially that made the covenant in Horeb differ from that which had been made with the Patriarchs? In confirmation of this opinion, we find in Exo. xxxi, 16. 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.' But with and for whom was the covenant made? Was it for all people in all countries, and to all time? There is no hint of such a thing either in the Old Testament or the New. The statement of our Savior that 'the Sabbath was made for man,' will not prove this, unless it can first be proved that the Israelites were not men. The language is clear: Moses says, 'The Lord made this covenant 'with you, Israelites; he commanded you to keep the Sabbath day,' 'throughout your generations,' a sign between me and you; 'in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy stranger that is within thy gates.' No language could be more explicit than this to limit the Sabbath to the Israelites. No evidence can be presented that God ever extended its jurisdiction over any other people. Hence, it is not binding on us, and we have no right to require its observance of each other as a religious duty, and he who does it, transcends the commission of our Lord, and exposes himself to the penalty of adding to his law.

The Review labors to show that the Decalogue was an embodiment of the 'moral law' or 'law of God.' If this was so, it is strange that our Savior did not quote it from when the lawyer asked him which was the great commandment in the law. In his answer, he did not name all nor one of the ten commandments, but he quoted from Deut. vi, 5. 'Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.' This is the first and greatest commandment. Yet the Decalogue does not mention it. No, this commandment was too vast to be contained in the Decalogue; it did itself contain the Decalogue, as well as every other specific precept God has given to man in any and every age. It is universal and eternal; they specific and temporary

while we in the same time, guided by the same sun, would have 364 Sabbaths!! Surely, this circumstance ought to convince the Review and all Sabbatharians that the Sabbath was necessarily a local institution, adapted to a particular latitude.

It concedes the 'difficulty' of keeping the Sabbath reckoning while circumnavigating the globe—one day being lost by sailing in one direction, and one day being gained by sailing in the other direction.

Now it has shown that it can do nothing with these objections—they are insurmountable! Then why not yield? Why not honestly renounce a theory that is so untenable? These are not 'oppositions of science, falsely so called,' they are bare statements of obvious principles in nature, with which Scripture is in perfect accord. No, God has not given us a law that is at war with the laws of nature; there is a harmony between the moral and the material world. The Sabbath, like the Mosaic law, of which it was a part, was adapted to the climate and latitude of Palestine; but the gospel is adapted to all climates and all latitudes.

No, sir; you mistake Isa. lxvi, 23. It does not prove the universality of the Sabbath, any more than it proves that the new moon appears at precisely the same time in all parts of the earth. The Jews expressed time less than a year by moons and Sabbaths, but this is no proof that the same mode will be used in the new earth. This opinion necessarily grows out of the idea that it was established anterior to the fall. We would simply ask the Review, if it thinks that wearisome toil will exist forever with those who shall be so happy as to enter into their Lord's eternal rest? if the relations of menservants and maid-servants and wives are to be perpetuated without end in the new earth? See Luke xx, 35.

The Review, unless we mistake, teaches that the Sabbath will be endlessly perpetuated, even in the new earth. This opinion necessarily grows out of the idea that it was established anterior to the fall. We would simply ask the Review, if it thinks that wearisome toil will exist forever with those who shall be so happy as to enter into their Lord's eternal rest? if the relations of menservants and maid-servants and wives are to be perpetuated without end in the new earth? See Luke xx, 35.

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Then, was it not the Sabbath especially that made the covenant in Horeb differ from that which had been made with the Patriarchs? In confirmation of this opinion, we find in Exo. xxxi, 16. 'Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.' But with and for whom was the covenant made? Was it for all people in all countries, and to all time? There is no hint of such a thing either in the Old Testament or the New. The statement of our Savior that 'the Sabbath was made for man,' will not prove this, unless it can first be proved that the Israelites were not men. The language is clear: Moses says, 'The Lord made this covenant 'with you, Israelites; he commanded you to keep the Sabbath day,' 'throughout your generations,' a sign between me and you; 'in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy stranger that is within thy gates.'

(To be Continued.)

Now it happens that this notion has an untranslated article, which Mr. Barrett calls an adjective. It is as follows: 'To *sabbatia dia ton anthropon egeneto, ouch ho anthropos dia to sabbaton.*' 'Ton' and 'ho' are the untranslatable articles, agreeing with *anthropos* and *anthropos*, man. So the Review fails here again, as it must in every position it takes on this question, if attacked by the simple weapons with which the royal law is, and there can be no excuse for misapplying it. It is, 'TROU SHALL LOVE THY NEIGHBOR AS THYSELF.'

See Jas. ii, 8.

The Review makes a show of answering my objections against universality. It says, 'It is as much the act of mercy to kindle a fire in this climate as it was for the Pharisees to pull an ox out of a pit.' Yes, more, by so much as a man is better than an ox. Yet the Sabbath law expressly forbids the fire—a constant need with us—but did not the relief of the ox, accidentally fallen into the pit; therefore the Sabbath was not designed for climates where fires are needed, else, (without a constant miracle to warm us without fires), the Sabbath law would be unmerciful.

The Review asks if the statement that those who live near the poles of the earth would have only one Sabbath in seven years, if they reckoned by the sun as the Hebrews did, was 'made in sober earnest, or thrown in effect?' The statement was made in sober earnest, and the Review has said nothing to disprove it. Whether those people keep Sunday or not is nothing to the question. It leaves this point by stating the two following methods of reckoning time:

(1.) By the sun. This would lead us to keep the Seventh Day AS it comes to us. (2.) To regulate our time by Palestine. This would lead us to keep the Sabbath in part BEFORE the Seventh Day should come to us. The first is doubtless the Scripture method.

This passage, which is quoted verbatim, emphasizes and all, is substantially in harmony with the statement of the report. To regulate our time by Palestine, would lead us to keep the Sabbath in part before the Seventh Day should come to us. Well, the Review thinks that went for the seventh day must be kept, not a part of the sixth and a part of the seventh; so it concludes that doubtless the Scripture method is, to be guided by the sun. Well, how will this work?

T. C. C.—On the reception of your first or second number, we wrote you a private note, stating the reasons why we thought it not advisable to continue the controversy. As your numbers continue to come, we fear you have not

received that note. We will not repeat the reasons there given, hoping you may yet get our letter. The conclusion, however, was, that if explanations or corrections were necessary, you would give them in one, or two communications, if requisite. Our readers are tired of the subject; hence it will do no good to crowd it on them.

#### Obituary.

"From which sleep in Jesus will God bring with him."

Died, at the residence of his mother, Sister Leonora Kelly, in Brighton, March 16, William Hall Kelly, aged 11 years, 1 month, and 6 days.

William was a child of feeble constitution but of unusual maternal sympathy, affection and consecration to God. From his birth he was devoted by his beloved mother to Christ and his cause. On the death of his affectionate father, four years since, he was, if possible, taken more fully into his mother's heart. As her strongest earthly prop fell by her side, and her other children were much older, William became more necessary to her comfort.

Our sister has been almost miraculously sustained under this third bereavement. This stroke came however, with crushing power. Five days before his death, William waited on his mother, 'to drive to the city and visit among friends.' On his return, the fatal unusual sickness had seized on him too firmly to be arrested. Among his last words, having kissed his mother most lovingly, he said, 'I am going home—are you ready?' Turning to his sister he said, 'I am going—are you ready?'

William's affectionate manner; his interest to buy a Bible and to read it; his intelligent conversation with his widowed mother on religious subjects and his last words taken together with her prayerful consecration of him to God, doubtless suggested and justified the language of the Shumanites' faith; and she said, 'It is well!' 2 Kings iv, 26. These words furnished the subject of the funeral discourse delivered by the writer in the Presbyterian church. The cause of death, and the grand gospel remedy, were presented to an attentive audience.

May our sister still enjoy a divine support, receive a further blessing on her surviving children; and may they, in the language of William, 'be ready,' for the seventh and 'last trump,' which is the resurrection trumpet, and soon to sound. Then faith will find in blissful reality that 'It is well.'

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In Homer, Cortland county, N. Y., March 4, 1852, at the residence of his son-in-law, Wiber Hathaway, Mrs. MABEL BURR, at the advanced age of ninety-four years, two months and four days.

In early life she gave herself to Christ as his disciple, and united with the Presbyterian church in Sharon, Conn., the place of her nativity. From her youth she has maintained an unblushing Christian character. She loved the Lord with all her heart, and walked worthy the vocation with which she was called. She retained her reason and faculties of mind to the last moments of her life; her communion with Jesus was sweet, and her confidence in God was not shaken. For many years of her life, till her eyes became dim, she was a devoted reader of the Scriptures. When she heard a few years since on the subject of the soon coming of Christ and of his kingdom, the inheritance of the saints, the immortality of the soul, the consummation of the Christian's hope at the resurrection from the dead that the Bible was its own expositor, &c., her mind filled with amazement. Candidly and Christian-like she looked at the evidence of the speedy coming of Christ, and said, 'If I go away, I will come again.' As evidence was presented to her mind, she believed and rejoiced in glad hope of soon seeing him whom her soul loved. When brought to her last bed of sickness, which lasted about a week, she said, 'My Lord is come, my Lord has called me to pass through the furnace. Praise the Lord. When suffering the most excruciating pain, she would say, 'My afflictions, they are sweet, for they will soon end.' Thus died my beloved mother, in the glorious hope of immortality.

Her funeral was attended in the Baptist house in the presence of a good audience—services by Bro. L. E. Bates, from Rev. xxi, 4.

FRISCHLA HATHAWAY.

Second Advent Meetings.

Rochester—Irving Hall, Buffalo street, three times every Lord's Day.

Buffalo—Chapel on Delaware, third house from corner of Hume street, three times Sunday, and Tuesday and Thursday evenings.

Albion—Second Advent Chapel, Blount's buildings, corner of State and South Pitt Streets, thrice on Lord's Day, and Tuesday and Thursday evenings.

Danville—Franklin Hall, in Towne's Brick Block, west side of Main street.

Asbury—Advent Hall, over H. G. Vanand's Drug Store, every Sabbath.

Canandaigua—Atwater Hall, twice every Sunday, and on Tuesday and Friday evenings.

Honeoye—Haze's Hall, every Sunday.

Geneva—In S. J. Nes' School room, corner of Geneva, and Tillman streets.

Oswego—Franklin Hall, Woodruff B loke, every Sabbath.

Mansfield—Advent Hall, every Sunday.

Victor—One held twice on the Sabbath in Advent Hall, Liverpool—Temperance Hall, every Sunday, and Wednesday evenings.

New York—Corner of Grand and Elizabeth streets, three times on the Sabbath.

Syracuse—Dwight's Hall, Sanford street, two doors from Main street, every Lord's Day.

Providence, R. I.—Amity Hall, entrance No. 12 Eddy street, between Westminster and Broad streets.

Wellesley—Baptist meeting, every Sunday, and Wednesday evenings.

Wellesley—Prayer and conference meetings, Tuesday and Friday evenings.

Newark, N. J.—No. 14 Market street.

Boston, Mass.—Cochituate Hall, in Cochituate Place, Worcester, Mass.—Warren Hall, Pearl st., near Main Street, Old Fellow's Hall, corner of Main and Pearl streets, three times on Sunday, statedly.

Providence, R. I.—Amity Hall, entrance No. 12 Eddy street, between Westminster and Broad streets.

Poughkeepsie—Prayer and conference meetings, Tuesday and Friday evenings.

Address, pre-paid, O. R. L. CROZIER, Rochester, N. Y.

Bro. J. N. Loofborough.

Sunday eve, March 28.

Honeye Falls, Sunday, April 4.

Nicholson's Schoolhouse, (three miles north of Geneva,) Sunday, April 11.

Cheshire, " " 18.

Bristol Center, Monday eve., April 20—and through the week.

Honeye Falls, Sunday, April 27.

Honeye Falls, Tues. eve., April 28.

Cooper's Schoolhouse, six miles north-west of Canandaigua, Sunday, May 3.

Will Sr. Powers give notice.

Still due for Free List

## Poetry.

## I Long to See that Day.

BY S. S. BREWER.

O, how I long to see that day  
When the redeemed shall come  
To Zion clad in white array—  
Their blissful, happy home!  
Chorus.—O, carry me home, carry me home,  
To Mount Zion!  
Then carry me home to that city of love  
Where saints and angels dwell.  
  
To hear the alleluias roll  
From the unnumbered throng;  
The kingdom spread from pole to pole;  
And join redemption's song.  
  
To see all Israel safe at home,  
Singing in Zion's height;  
And Jesus crowned upon his throne;  
Creation own his right.  
  
All hail! The morn of glory's nigh,  
The pilgrim longs to see,  
That dries the tear from every eye—  
Creation's Jubilee!  
  
Jerusalem I long to see,  
Blest City of my King!  
And eat the fruit of Life's fair tree.  
And hear the blood-washed sing!  
  
My longing heart cries out: O, come!  
Creation groans for thee!  
The weary pilgrim sighs: O, come!  
Bring immortality!

From the English Literalist.

## History of the Jewish Nation.

## LECTURE II.

CONCLUDED.

"Lo! the people shall dwell alone, and shall not be reckoned among the nations."—Numb. xxiii. 9.

III. HAVING said so much in explanation of what we mean, when we speak of the Jews being a separate people during the times of the Gentiles, let us now put the argument for their uninterrupted separation into this form.

As a matter of observation we begin by saying they are at this moment a separate people, scattered in all nations, yet mingling with none.—This is a plain fact, which even ignorance herself, with all her hardihood, can scarcely deny. But how is this fact to be accounted for? A modern writer on physiology, who labors to prove that man is matter, and nothing else; that the soul is organized brain, and nothing else; in his chapter on the causes of the varieties of the human species, finding the Jews, amongst other classes, forced upon his attention, thus cursorily disposes of this important question:—"The Jews exhibit one of the most striking instances of national formation, unaltered by the most various changes. They have been scattered for ages over the face of the whole earth; but their *peculiar religious opinions and practices have kept the race uncommonly pure.*" (Laurence on Physiology, &c., p. 468, Edit. 3.) Now it must be admitted that this, so far, is not very philosophical. It is merely saying they are separate because they are separate. The question is, How came they to adhere so strictly and so long to their peculiar religious opinions and practices, under the varied circumstances of their outward condition? The Romans adopted the opinions and practices of the Greeks; the Goths those of the Romans; and when Christianity was promulgated, Greeks and Romans, and Goths, adopted the opinions and practices of certain poor Galileans. How is it then, that the Jews, scattered among all these nations, have kept aloof from them all, retaining their own peculiar opinions and practices?—Surely it is not too much to expect that a philosopher, in assigning any reason whatever for their so doing, would, if he could, give a better reason than that they did so because they did so. And, therefore, surely it is not too much to conclude, that since he does not give a better, he has none better to give. And thus we perceive how a well-informed, acute, and useful man,—a great man, so long as he confines himself to his legitimate sphere,—unwittingly brings glory to God by his own discomfiture, when he presumes to assail that holy ground which Jehovah hath consecrated to place his name there.

Mr. Gibbon ascribes the continued separation of the Jews to "the sullen obstinacy with which they maintained their peculiar rights and unsocial

manners," and which, he says, "seemed to mark them out a distinct species of men, who boldly professed, or who faintly disguised, their implacable hatred to the rest of mankind. (Decline and Fall, &c. ch. xv.) Here the question recurs, How came they thus sullenly and obstinately to maintain their peculiar rights, while other nations, larger and mightier, and more polished in every human acquirement, gave up their peculiar rites? The same writer, in another place, ascribes this to what he calls the *selfish policy* of the nation. Now, admitting that the circumstances of their separation secured to them some national advantage, (the very reverse of which is the case,) still, to ascribe the continuance of that separation to a national policy, is to suppose a marvellous unity of purpose, and a persevering conformity to that purpose, among large bodies of men, who for ages have been free to think and act for themselves, and have had no communication one with another. If such a supposition had been made in favor of christianity, our accomplished historian would have been one of the first to fasten upon it the fang of some well-turned sarcasm; seeing how difficult, nay, how impossible, it is, to get any set of men, (who may differ without fear of an inquisition,) to agree either in purpose or practice, for any length of time, even with the advantage of uninterrupted communication.

What shall we say then? Is the separation of the Jewish people up to this day to be ascribed to accident, or to the special purpose and agency of Almighty God? To allege the former, when we contemplate the variety of their circumstances, rich and poor, learned and ignorant, their numbers, their ever-varying temptations, to give up their offensive peculiarities, the extent and duration of their dispersion, and the diverse characters of the nations among whom they are dispersed: in the face of all these considerations, we repeat, to say that they are kept separate by accident, is to ascribe rather more to a happy combination of second causes, arriving by various means at the same end, than is altogether consistent with our boasted rational scepticism, which takes nothing for granted. Except, indeed, that as a love of self-indulgence, in despite of the remonstrances of conscience, lies at the root of infidelity, our sceptics have no objection to ascribe omniscience and omnipotence to accident; because, however skilful accident may have shown itself hitherto, they do not give it credit for the exercise of a final retributive justice; and have, therefore, no fear of being cast into hell by it. I am aware, that a celebrated modern penitent, himself once a sceptic, says, that a love of sin does not always lie at the root of infidelity,\* but I am compelled to differ from him: because he who knew infallibly the workings of the human heart, and their influence on the will and judgment, has declared distinctly, that "this is the condemnation; that light is come into the world, and men love darkness rather than light;" not because the evidence for the light is insufficient, not because the rays of the light are contradictory, but "because their deeds were evil." For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. John iii. 19, 20. To allege, on the contrary, that the separation of the Jewish people is by the special purpose and agency of Almighty God, is to say no more than is legitimately proved by the undeniable facts, that prophecies, accurately describing such a state of things, were written in Hebrew, translated into Greek, circulated among the most enlightened nations of the world, and so multiplied in copies, as to render subsequent adaptation absolutely impossible; and all this previous to the dispersion of the people from their own land.

If, then, it be proved that the separation of the Jews hitherto, is according to the divine purpose, the argument, which supports itself upon the supposition that their peculiarities as a people, recognized in the word of God, ceased at the time of Christ, falls to the ground. And if their peculiarities did not cease at the time of Christ,

\*Evidence against Catholicism, by Mr. Blanco White, pp. 6, 7.

then when did they cease? And if not yet, then when will they cease? We conceive, that the burthen of proof is thus fairly thrown upon those who deny the perpetual separation of the kingdom of Judah to be a theme of divine prophecy.

IV. But our case can be made stronger still; and we now proceed to state some of our direct reasons for believing, that as the Jewish nation have been kept separate from all people until now, so also they will be kept separate unto the end. I shall confine myself to three reasons for this belief, and state them as briefly as possible.

First, it is predicted by Moses, and repeatedly Jeremiah and Ezekiel, that the Jews should be a *taunt*, and a *reproach*, and a *proverb*, and a *by-word*, among all the nations whither the Lord their God would scatter them. (See Deut. xxviii. 37; Jer. xxiv. 8, 9; Ezek. v. 13, 14, 15.) Now it is manifest, that if at any time they should amalgamate among the nations, lose their distinguishing peculiarities, become as the people among whom they are scattered, and cease to dwell alone, these prophecies would immediately cease to be applicable to them; merging in the tide of human society, they would no longer present, as they now do, a prominent object, miraculously sustained upon its surface, in despite of all the buffettings of its angry insulting waves. Proverbial reproach, then, is a revealed characteristic of their dispersion; but proverbial reproach necessarily implies continued separation; therefore, continued separation is a revealed characteristic of their dispersion. This proves a certain continuance of separation, without doubt; but how does it appear, that such continuance is to endure till the close of the dispensation? This leads to our second reason.

It is copiously predicted, that the cup of the Lord's anger shall continue in the hands of the Jews until the time appointed of the Lord, not merely to take it out of their hand, but also to transfer it into the hands of those who, till then, will have oppressed them. The language, declaring this, is grounded on the existing circumstances of the nation in the days of the prophets. Edom, who broke the yoke of his brother from off his neck, according to the prophecy of Isaac, (Gen. xxvii. 40,) the Assyrians, who carried away Israel, (2 Kings xvii. and xviii.,) and Babylon, who held Judah in captivity, were the great types of all the subsequent enemies of the chosen nation, whether Romans, Turks, or professing Christians. The day of Jerusalem's recovery is the day of their ruin. In that day, it will be a righteous thing in the servants of the Lord to execute unsparing destruction upon his and their enemies. In the prophetic anticipation of that day, Psalm cxxxvii. seems to have been written. It opens with a description of Judah in the Babylonian captivity, maintaining his undiminished affection for Zion; and it concludes with these truly awful expressions,—"Remember, O Lord, the children of Edom in the day of Jerusalem, who said, Raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little one against the stones."

At the time of Judah's restoration from Babylon, no event occurred which can ever be mistaken for the fulfilment of this fearful prediction, neither any thing typical of the event here predicted.—For the types of that day, we must look back to the deliverance of the Hebrews out of Egypt, and their establishment in Canaan. They were kept in bondage till the iniquity of the Egyptians was full, and they were delayed in the wilderness till the iniquity of the Amorites was full. So now they are kept in dispersion and degradation till the iniquities of the modern mystical Edom and Babylon shall be full, and then fury shall be poured forth, and vengeance executed both by their own hands, as in the case of Joshua's exterminating conquests, and by a greater hand than theirs, stretched out to fight for them, as in the case of Pharaoh's overthrow. Here quotations might be multiplied. (See Isaiah xlix. 25, 26, and li. 21-23; Jer. xxx. 16, 17; Obad. 15-22.)

There is no intimation of any gradual mixing among their oppressors, or of any the smallest mitigation of their oppression. On the contrary, in the day that judgment is executed upon Babylon, Judah is described as arising from the dust of her disgrace and shame, loosing the bands from her neck, and putting on her beautiful garments as God's holy city. Nothing can more clearly mark the separation of Judah from the nations in that day. That day of vengeance will be the termination of the time of the Gentiles; as it is written, 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' Then shall the holy city be trodden under foot no more; the power of the holy people shall no longer be scattered; the king of fierce countenance, and understanding dark sentences, shall be broken without hands: the dominion shall be taken away from the ten horns of the fourth beast, including that little horn, which, during its appointed time, times, and dividing of a time, shall have worn out the saints; 'and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, (that is, upon all the earth,) shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Luke xxi. 24; Dan. vii. and viii. and xii.

A third consideration, which proves the separate condition of the Jews to the end of this dispensation, is, that prophetic argument of the Apostle Paul, in which he concludes, that 'the receiving of the Jews again to God's favor, will be as *life from the dead*, to the Gentile world.' The conversion of the Jews is here described as being *much more* eminently beneficial to the great collective body of the Gentiles, than was the conversion of those Gentiles, who in the apostolic age had embraced Christianity; that is to say, the Gentiles collectively are represented to be *much more* benefitted by the yet future conversion of the Jews, than they were by that partial conversion of certain members only of their own body, which has hitherto taken place. A great benefit, no doubt, was conferred upon the Gentiles, even by a partial admission into the church; for St. Paul styles this benefit *the riches of Gentiles*, and the *reconciling of the world*; then he contends, that an infinitely greater benefit, a benefit which he celebrates as life from the dead, will be conferred upon them by the receiving of the Jews.—Faber.

This could not be accomplished in any sense at all answering the magnitude of the expressions, or harmonizing with the drift of the Apostle's reasoning, if the Jews were in the mean time to be mixed among the Gentiles, divested of their national peculiarities, and gradually, or even miraculously, converted to the Christian faith, in common with, or subject to, the Gentile world. We maintain, therefore, the uninterrupted application of the language of Balaam, 'Lo! the people shall dwell alone, and shall not be reckoned among the nations.'

Seeing, therefore, upon the whole, that we have such proof, direct and indirect, of our general position; and such satisfactory answers to the objections urged against it, we settle into the persuasion which has been so eloquently and justly expressed, that as the Jews have been, so till the times of the Gentiles are fulfilled, they shall be, 'like those mountain streams, which are said to pass through lakes of another kind of water, and keep a native quality, to repel commixture: holding communication without union, and traced as rivers without banks, in the midst of the alien element which surrounds them'—Davison.

We are prepared for the occurrence, no distant period, in France, of military even of a striking character; but unless Louis Napoleon is prepared to face the resistance of a free people and the United power of Europe, he will yet respect the independence of Switzerland and of Belgium.—London Times.

How vain is the pride of ancestry. We are all descended from one parent, and the parent was a working gardener.

# ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 432.

ROCHESTER, N. Y., SATURDAY, APRIL 3, 1852.

New Series—Vol. III. No. 42.

## Poetry.

Original.

### In Paradise.

BY Z. CAMPBELL.

TUNE—Same as 'O carry me home.'

O, Jesus come and carry me home,  
I sigh for the better land;  
In Paradise I long to roam,  
And join the heavenly band.

O, blissful day, when we can say—  
'This is the Lord, he's come!'  
In Paradise I long to stay,  
The saints' eternal home.

Where none are sick, nor aught afflict,  
In all that happy land,  
In Paradise I long to mix  
With that celestial band.

Roll on the time, the day sublime;  
Why move the wheels so slow?  
In Paradise I long to shine,  
And cease from toil and woe.

O, blissful day, not far away,  
I deem it nigh at hand:  
In Paradise the Lord will sway  
The scepter o'er the land.

When the redeemed of Christ esteemed  
Shout hallelujahs o'er,  
In Paradise from sin redeemed,  
And sing forevermore.

Come quickly, Lord, fulfil thy word,  
And take thy children home,  
Of Paradise we've often heard;  
Lord, let it quickly come.

O, come with speed, let Abra'm's seed,  
Enjoy their promised land!  
In Paradise we long to find,  
And join the blood-washed band.

Redeeming grace prepare the place  
For David's throne to be,  
In Paradise, an ample space,—  
This is the land for me.

O, Jesus, come and carry me home,  
I sigh for the better land;  
In Paradise I long to roam,  
And join the heavenly land.

NOTE—It may be sung with the following chorus:

O, come quickly, Lord! my soul says come  
To Mount Zion,  
The happy home of saints, the New Jerusalem,  
Where Abra'm's children dwell.

Freehold, N. J.

Our present object is to state more expressly, and to defend, that interpretation on which our faith rests, in anticipating the

### LITERAL RE-OCCUPATION OF PALESTINE by the Jews.

It may, perhaps, appear to some of you, that this point is so clearly and repeatedly stated by the prophets, and is now so generally admitted, that it does not require any detailed proof; and there may be some feeling of impatience among you, at our dwelling so long upon what you consider the plain, and easy, and obvious parts of the subject; anxious as you are to have the deeper and more neglected branches of the prophetic records pressed upon the attention of the church. I can not, however, forget that this fundamental point is still denied by many who profess, and who seem truly to enjoy the religion of the New Testament. Neither can I lose sight of the importance of being well fortified with scriptural authorities in support of this literal restoration, which seems to me to be inseparably connected with the glorious personal advent of the King of the Jews, his reign upon the earth, and the final and universal conversion of the nations. My heart's desire and prayer before God is, that I may be guided by the Holy Ghost to advance that interpretation which is according to his will, and that my christian brethren who hear me, may be induced fairly to search the Scriptures for themselves, to ascertain whether these things be so.

The Jews shall be restored as a nation to the land of their forefathers. In proof of this I refer to the language of our text, as plain and explicit. For the further confirmation of this opinion, two modes may be adopted; either, first, the enumeration of parallel passages, asserting the application of them all to this view of the subject, and challenging any other interpretation which will bear comparison with the respective contexts; or, secondly, the selection of some one passage, and a detailed exposure of the inconsistency of every interpretation of it, except the one which maintains the literal return of the twelve tribes to their own land; leaving that one, therefore, in undisputed possession of the field of truth.

I shall now adopt the latter mode, and make choice of the words of our text, in connexion with the remarkable context in which they are found: 'Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.'—Ezek. xxxvii. 21, 22.

THESE words, and numerous predictions similarly worded, seem to require, for their fulfilment, the actual restoration of the twelve tribes of Israel to the land occupied by their forefathers, and their permanent establishment therein as one nation. We have already argued, and I trust on scriptural grounds, (the only ground which in this question can supply firm footing for a moment), in favor of the opinion, that, at the conclusion of the times of the Gentiles, God will give to the Jewish people a penitent spirit, to confess their iniquity, and accept their deserved punishment at his hand, preparatory to their restoration to Judea; and we concluded by strengthening our interpretation upon this important point, by an analogy drawn from the doctrines of the New Testament, the revealed dealings and purposes of God, as they relate to the Catholic church of his elect people in Jesus Christ.

Babylon, and their re-settlement in their land under Ezra and Nehemiah; the two kingdoms to mean Judah, and some individuals of the other tribes, who returned from Babylon with Judah; and the one king to mean the rulers of the kingdom of Judah, subsequent to their return from Babylon:

This, so far, is in itself consistent. Let us examine, then, how it will bear comparison with the language of the Holy Ghost, by the mouth of the Prophet. First, the land in the prophecy is here understood to mean Judea literally; that is to say, the whole district of country lying between the Nile and the Euphrates, as marked out in the promise of God to father Abraham.—With this interpretation, every thing that the Prophet has written concerning the land, its restored fertility and beauty, and the multiplication upon it of both men and beasts, will naturally and obviously accord. This interpretation, therefore, so far, seems undeniable. Secondly, the children of Israel, in the prophecy, are here understood to mean the Jewish people. With this, every thing that the Prophet has written concerning the children of Israel, their division and dispersion, their re-gathering and re-union, will most naturally accord. This branch also, therefore, of the interpretation before us, appears to be conclusive. Thirdly, the restoration in the prophecy is here understood to mean the return of Judah from Babylon; and in order to maintain this consistently, the two kingdoms in the prophecy are understood to mean Judah, and some companions of Judah from the other tribes; also, the one king in the prophecy, is understood to mean the rulers of the kingdom of Judah, subsequent to the return from Babylon. With this view of the subject, much that the Prophet has written, will not and can not be made to accord. The return of Judah from her captivity in Babylon, was doubtless the fulfilment of the restoration promised in some prophecies, as Jeremiah xxv. 11, and xxxix. 10-14; but does it therefore follow, that the same event was the fulfilment of this prophecy of Ezekiel? Surely not. That must be examined, by comparing the prophecy itself with the event.

The two kingdoms are thus described in the prophecy, (v. 16, 17, 18, 19): the one consisting of Judah, and some of the other tribes, his companions; the other consisting of the whole body of the ten tribes of Israel. These two are said to become one. The two kingdoms of the alleged event, according to the interpretation now before us, consist, the one of Judah, the other of Judah's companions from the other tribes. Thus in the prophecy, Judah's companions are combined with Judah, and made in the aggregate one of the kingdoms; but in the interpretation, Judah's companions are separated from Judah, and made another distinct kingdom; therefore the interpretation does not agree with the prophecy. In the prophecy, the whole body of the ten tribes is specified as one of the two kingdoms: in the interpretation, no mention is made of that whole body; therefore, the interpretation does not agree with the prophecy.

Again, the one king in the prophecy is thus described (v. 24, 25): 'David, my servant, shall be king over them; and they all shall have one shepherd, . . . . and my servant David shall be their prince for ever.' These words point out either king David himself, raised from the

dead, in order to reign again in Jerusalem over all the twelve tribes, as he did before; or some individual descendant of David, called after his illustrious ancestor; or at least a line of kings of the family of David, thus designated in honor of the great conqueror of Israel's enemies, as the Roman emperors were from Caesar.

The one king of the alleged event, according to the interpretation now before us, was neither David, nor any individual descendant of David, nor a line of kings of the family of David; but a series of governors, the most remarkable of whom we know to have been of other families. The Maccabees were Levites, concerning whose tribe neither Moses nor any of the prophets spake any thing of royalty. The king, therefore, of the prophecy does not correspond with the king of the event, which is proposed as the fulfilment; and consequently, the interpretation grounded thereupon can not be maintained as the meaning of the prophecy.

On this subject a celebrated commentator, after advocating this interpretation, makes the following acknowledgment: 'This prophecy was fulfilled very imperfectly in the persons of the Jews after the captivity; both because neither the tribe of Judah nor the other tribes returned entire, and because they were not governed by kings of the family of David.'\* In all fairness, then, the interpretation which makes the return from Babylon to be the fulfilment of the restoration here predicted by Ezekiel, must be relinquished.

II. Another interpretation of the prophecy, is, that which makes the land to mean the Christian church; the children of Israel to mean the elect people of God, the true, the spiritual Israel, gathered from all nations; the restoration to mean the conversion of sinners; the two kingdoms to mean Jews and Gentiles in one church; and the one king to mean Jesus Christ, of the house and lineage of David, now exercising spiritual dominion over all believers.

I am not conscious of any unfairness in thus stating it; but to remove all doubt, I will repeat it in the words of one of its advocates: 'This prophecy certainly looks further to the kingdom of Christ.'

He is that one King, in allegiance to whom all God's spiritual Israel shall cheerfully unite, and under whose protection they shall be gathered. All believers unite in one Lord, one faith, one baptism; and the uniting of Jews and Gentiles in the Gospel church, their becoming one fold under Christ, the one great Shepherd, is doubtless the union that is chiefly looked at in this prophecy.† The prophecy describes Judah and Ephraim united in the land. This is interpreted to mean the union of Jews and Gentiles in the Gospel church. To be consistent with itself; therefore, the interpretation must maintain that by the land in the prophecy, is meant what this popular commentator calls the Gospel church.

Now, let us examine it. The general statement of doctrine contained in it is, that all the people of God (denominated the true Israel, because that Israel, the chosen nation, was a type of the church chosen out of all nations) shall be converted to the faith of Christ, and form one glorious spiritual kingdom, in which there exists no longer any distinction between Jew or Greek, male or female, Barbarian, Scythian, bond or free; but all are one in Christ Jesus: the middle

\* Calmet, apud Mant and D'Oyly in loco.

† Matthew Henry, in loco.

wall or partition being thrown down; the enmity even the law of commandments, contained in ordinances, being abolished in his flesh; of twain one new man being made, so that through him we both (Jew and Gentile) have access by one Spirit unto the Father. Against this, as a statement of New Testament doctrine, there is no objection; on the contrary it is most sound. In the Christian church there are no national distinctions: all the living members of Christ, chosen of the Father before the foundation of the world, born into the world at divers times and in divers places, and born again of the Holy Ghost into the church, at the fulness of the time appointed for each; these all compose one body. The kingdom they enjoy is spiritual, consisting of righteousness, and peace, and joy in the Holy Ghost; and Jesus Christ, their head, is King over them all. This is a part of the truth once delivered to the saints, and, as such, deserves that we should earnestly contend for it. But this is not the subject now before us: we are not expounding the conversations of Jesus, nor the apostolical epistles. The matter in hand is a prophecy which God spake by his servant Ezekiel; and the question is, Are these doctrines of both prophecy and interpreters will attest. But the prophecy declares, that the place of his reign is Judea, and the people over whom he shall reign are the kingdoms of Judah and Israel united in one; while the interpreters declare that the place of his reign is the Christian church, and the people over whom he reigns are Jews and Gentiles in one body. Both these statements are true, but they concern different things, and the statement of the interpretation is not the meaning of the statement in the prophecy.

Surely we may conclude here, as before, that in all fairness this system of interpretation must be relinquished, so far, at least, as this prophecy of Ezekiel is concerned.

**III.** The impossibility of adhering consistently to either of these modes of interpretation has been felt, and a third mode has been adopted, which is no more nor less than an inconsistent mixture of these two. It makes the land to be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, The land that was desolate is become like the garden of Eden: and the waste, and desolate, and ruined cities are become fenced, and are inhabited.

Among other particulars here mentioned, it is clearly stated, first, that the land was desolate, but shall again be tilled and sown; and, secondly, that both men and beasts shall be multiplied upon the land. Compare this with the supposed interpretation. The land of the prophecy was desolate; its cities uninhabited, and laid waste; but the land of the interpretation was never desolate. In the darkest ages, the Christian church, though comparatively few in numbers, maintained its glorious character as God's righteous witness in the earth. The land of the prophecy shall have beasts as well as men multiplied in it; but the land of the interpretation is wholly composed of immortal creatures, to the exclusion of beasts. The interpretation, therefore, does not agree with the prophecy.

Again, the children of Israel of the prophecy are described as being wholly removed out of the land; but the children of Israel of the interpretation (the people of God) compose the Christian church: remove them, and the church ceases to be. According to this interpretation the children of Israel and the land are inseparable, yea, identical: if they be removed, the land is removed. But the prophecy describes them as removed from the land, which remained in its place when they were gone. The interpretation, therefore, does not agree with the prophecy.

Again, the restoration of the prophecy is a re-settlement of the children of Israel in the land which their fathers had possessed, but from which they had been ejected; but the restoration according to this interpretation, is the conversion of sinners to the Christian church, in which neither they nor their fathers had ever been before, and from which, therefore, they never could have been ejected. The interpretation, consequently, does not agree with the prophecy.

The true secret of this inconsistency lies here, that expositors have taken it as a sort of *sine qua non* in their interpretations, that the prophecies

have been already fulfilled. The category of *yet unfulfilled* has not been allowed a place in their systems: hence they have diligently applied every practicable passage to the return of Judah from Babylon, and have toiled with sore labor and travail, to make all the rest fit on to the Christian church. In this they have been baffled, as to any detailed consistency; and yet the degree of similarity naturally to be expected between type and antitype has encouraged them to go on, and confirmed them in their opinions: while all the time they have been pointing out antitypical applications; and calling them expressions of prophecy.

Only admit this idea of 'yet unfulfilled,' and a thousand difficulties vanish. And why should this idea not be admitted? We have seen, that so long as we have the history of the Jews to compare with the prophecies concerning them—that is, up to this time; a certain mode of interpreting those prophecies, is rendered indispensable: then why not simply continue that same mode of interpretation, when we have prophecy alone not yet illustrated by history? If prophecies concerning the Jews, delivered two or three thousand years ago, be proved, by the history of the Jews up to our own days, to have been fulfilled in a literal sense, and therefore to demand a literal interpretation; upon what principle can it be alleged that other prophecies, delivered in similar language by the same prophets, are not to be similarly interpreted after our days?

Must God have done, before our days, all the literal things which he ever intended to do upon the earth? Is there, indeed, any thing peculiar in the age of the world we live in, that it should change the nature of the prophecy or of its fulfillment? Or is it, that unbeliever, though forced to yield to the testimony of history, yet refuses to be effectually taught, even by that plain lesson, and will not take God at his word, or trust him for a moment out of her sight?

**IV.** The interpretation, then, which remains to be considered, and which alone will be found to harmonize with all that the prophets have said, is that which makes the land always to mean Judea literally, the King of the Jews, to return?—It is to the Mount of Olives, in the land of Judah. Is he to reign over his people?—It is in Mount Zion and in Jerusalem. Are the nations of the earth to be blessed?—It is in coming to the light which shall have arisen upon Jerusalem. (*Zech. xiv. 4; Isa. xxiv. 23, and lx. throughout.*) Yea, many hymns of praise are written in anticipation of this great accomplishment of Israel's blessedness, and left ready to be sung by the re-assembled tribes in the land of Judah. See Isa. xxvi. and Jer. xxxvii. 10, 11.

### Communications.

Original.

#### The Supper.

BY WM. H. WAKEMAN.

This ordinance of divine institution and appointment, together with the time and manner of its observance, has been by me a subject of much thought and inquiry, since my connection with the people professing to be looking for the speedy coming and kingdom of Jesus Christ.

On looking about me, I behold the Romanists, Episcopalians, Presbyterians, of every order, Independents, Methodists, Baptists, and all acknowledge the breaking of bread to be a divine institution, and an act of religious worship in all Christian assemblies, but all differ in manner and time of its observance, also of the import of the institution.

In one particular only, they all agree, and viz: that it is an extraordinary, and not an ordinary act of religious worship, and consequently does not belong to the ordinary worship of the Christian church. But, is this conclusion deducible from the Word of God? To the law and to the testimony, *Acts ii. 41.* 'Then they who had gladly received the Word, were baptized; and there were added to them on that day "about three thousand souls;" all these confined with one accord, steadfast in the apostles' doctrine, and in fellowship, and in breaking of bread, and

in prayers. Now which of these four particulars, inseparably connected as they stand recorded, are we authorized to neglect, or omit, or to observe annually, semi-annually, or quarterly?—We have just as good authority, according to the Word, to omit or neglect the one as the other, for all are so plain that the wayfaring man though a fool need not err therein.

Much darkness and superstition is found in the mind, and exhibited in the practice of those who omit giving this ordinance a place in communion with baptism, fellowship and prayers.

It is evident that the disciples did in all their meetings, on the first day of the week, attend to the breaking of bread, as an essential part of the worship due their Lord.

The breaking of bread is always in connection with fellowship and prayers.

The Reformers but slightly investigated this matter, but Martin, Chemnitz, Witsius, Calderwood, and others concur with Calvin and Henry in these remarks on *Acts xx. 7*, that in primitive times it was the custom of many churches to receive the Supper on every Lord's day.

Nothing can be discovered in the nature of the ordinance which requires it to be seldom observed to render it productive of the greatest amount of good.

It is to the intelligent christian, as sacred and solemn as prayer to God, and as joyful as the hope of immortality and eternal life; which hope springing from the death and resurrection of Jesus Christ, is gratefully exhibited and expressed by him in the observance of this institution.

While he partakes of the bread, he shows his faith in, and his life upon the bread of life.

While he tastes the emblematic cup, he remembers the new covenant which his blood was shed to confirm. With sacred joy and blissful hope, he hears the Savior say, This is my broken body, and this my blood shed for thy redemption, drink ye all of it.

Many have been so long in the habit of their annual, semi-annual, and quarterly feasts, that they would be terrified with a weekly observance of the ordinance. They seem not to know that it is a token of dying love, and a sweet fortalice of the great supper of God, when they shall come from the east and from the west, and north and south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God.

From the nature and design of the breaking of bread, it appears to be necessary and important as a part of the entertainment of saints in the social worship of the Lord in all christian assemblies, for his praise and their comfort. If it can be shown then that no gospel precept or example would be violated, and no apostolic custom trampled upon by showing forth the death and sorrows of our Lord, on the first day of the week, the resurrection day how many a heart would leap for joy at the idea of thus frequently commemorating the dying sorrows of him who has said, As oft as ye do it, ye do show forth the Lord's death till he come.'

If there ever was a time when it was more especially necessary that this ordinance should be attended to than another, it is at the present time.

'As oft as ye do this, do it in remembrance of me,' and instead of its being an occasional matter, we learn from the sacred historian, that they continued steadfast in the apostles' doctrine, in fellowship, in breaking of bread and in prayers.

Again, Luke narrating the practice of the disciples at Troas, (*Acts xx. 7*) says, on the first day of the week when the disciples assembled together to break bread, Paul being about to depart on the morrow, discoursed with them and lengthened out his discourse till midnight.

Again, we find from *1 Cor. xi. 26*, that the church at Corinth came together to break bread, for when they abused the ordinance Paul wrote to them, &c.

And further, if vengeance against the wicked, were really an attribute of God, he must, of course, delight in exercising it, as really as in case of his mercy, goodness, pity, &c. But surely there is nothing in the whole Bible in proof of his delight, or pleasure in exercising revenge, as though it were a part of his character. And should he thus delight in exercising such an attribute, it might naturally incline him to make the wicked immortal, in judging them, that he might forever enjoy the exercise of that attribute, in tormenting them in their sins: but the mere thought of such a thing is appalling in the extreme.

### HARBINGER AND ADVOCATE.

Agatha in Languedoc, A. D., 506, that none should be esteemed good christians who did not communicate at least three times in a year, at Christmas, Easter, and Whitsunday. This soon became the standard of a good christian, and it was judged presumptuous to commemorate often. Things went on in this manner for more than six hundred years, until only three times a year became an irksome task. About this time the council at Lateran decreed that an annual observance at Easter was sufficient. The observance of the ordinance on this occasion invariably brought a great many communicants together. Thus the emblematic breaking of bread in simplicity and godly sincerity, degenerated from a weekly to a pompous yearly celebration at Easter.

1. That his present goodness to sinners, making his sun to rise on the evil and on the good sending train on the just and on the unjust, and his being unchangedable, seems to show that he cannot naturally be actuated by revenge even in their destruction.

2. God's finally disposing of his enemies in their sudden destruction, although so dreadful, being the easiest way, even for themselves, of their being displaced from the territory of the kingdom, on the saints' taking it; shows love only in God toward them to the very last of their being in existence. And why should we suppose him to feel otherwise toward sinners on finally executing them, when the unbelieving sheriff naturally grieves at the death of a murderer, when putting him to death by hanging?

3. God's 'long suffering toward' sinners, waiting for them, 'not willing that one of them should perish,' but that they should repent and be saved, most certainly shows his love toward them, wicked as they are, to the very last of their existence, in his sight, though he never loved sin in any creature.

4. The Lord's so loving 'the world,' of his enemies, while dead in their 'sins,' as to send his only begotten and dearly beloved Son to die for them, shows that he naturally can continue the same love toward them to the last, while his being 'the same yesterday, to-day, and forever,' seems to prove that he will feel no real revenge toward them, when burning 'them up,' 'root and branch.'

5. It being said of 'God,' that he 'is love,' seems to be proof enough that there cannot possibly be revenge, or the very opposite of love, in him, at the same time, to be exercised in judging sinners, or on any other occasion.

6. As hatred, revenge and the like, are understood to be the essential attributes, or character of Satan; it seems as a thing of course, that the Lord who is perfectly opposite to him in moral character, can no more partake of the revenge of Satan, than he, Satan, can partake of the love of God.

7. The Lord has seemed to decide this question himself, and with an oath, in saying, 'As I live, saith the Lord, I have no pleasure in the death [or destruction] of the wicked, but that the wicked turn from his way and live;' (forever.) Nothing could tell us more distinctly than this, that God's love and kindness toward 'the wicked,' in their final destruction, will not be changed at all, into the very opposite, because revenge, or a personage exercising it, naturally seeks, and obtains a kind of 'pleasure' in so doing, though for the good Lord, or any of his children.

It was upon the prophecies regarding the Age to Come, and Daniel and John especially, I had written a letter to my brother, in which I offered the following view of the matter: The numerous class of communications in the word of God, depending on an *if*, or other word implying a doubt or an uncertainty, comprise 'The manifold and gracious promises of God,' to his obedient children, or, on the other hand his 'Threatenings of punishment' to the disobedient. Those without an *if*, or any other qualifying word, among which we may parenthetically include *much* of Jeremiah, Isaiah, Ezekiel, and others, with the whole of Daniel and the precious Revelation of John, are 'prophecies' positively telling us what *will* be (not *may*) the state of the ransomed saints in the everlasting kingdom of God, and in the *Age*, and the *Ages to come!*—These will come to pass, as sure as God hath spoken,—no *if* about it.

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## The Harbinger &amp; Advocate.

'SPEAK THE TRUTH IN LOVE.'—PAUL.

ROCHESTER, SATURDAY, APRIL 8, 1852.

## Rules of Discussion.

As a prominent object of the publication of the HARBINGER is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Biblical doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a THEORY OR PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory or the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will ALONE be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.

6. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted.

Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves, will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

## THE ADVENT NEAR.

We will now endeavor to ascertain whether there are any prophecies of the gathering of Judah and Israel to the land of Palestine before the advent of Christ. Every Bible student will readily admit that their gathering is repeatedly predicted at some time, but when precisely, they cannot tell; while others think those prophecies are conditional; and, inasmuch as those conditions have not been complied with by Judah and Israel, they will never be gathered.

We say, fearless of contradiction, that there is no such thing as a conditional prophecy in the Bible. Conditions imply uncertainty—there is no uncertainty in the sure word of prophecy. Therefore there are no conditions in prophecy relative to its fulfillment. Prophecy is simply foretelling future events—giving a true history of them before they occur, and can be no more conditional, than a true history of them can, which is given after the events have transpired. Hence there is just as much propriety in talking about a conditional history, as a conditional prophecy.

Lest some should stumble at these remarks, we will simply say, that we are aware that in many of the prophecies of the Bible, there are blessings offered which may be obtained by complying with certain requirements of the Lord. But the fulfillment of the prophecy is nowhere made to depend on the compliance of those requirements. To illustrate: it was predicted that Israel should be delivered from Egypt, and planted in Canaan. There were also conditions which individuals of that nation could share in the blessings promised in the prophecy. But the non-compliance with those conditions on the part of a large number of the nation, did not defeat the prophecy. No; but at the very time of their highest rebellion, God pledged his being to carry out his purposes. 'As I live, all the earth shall be filled with the glory of the Lord.' Num. xiv.

The first advent of Christ was a subject of many prophecies, in connection with which certain conditions were presented, on which Jews and Greeks might share in his salvation. The great mass did not comply with those conditions; but still the prophecy did not fail: for the Lord came in the fulness of time, and opened the door of redemption to all who would believe and obey him.

The second advent of Christ is clearly predicted, in connection with which eternal life is promised to all who believe in him. The great mass of the world do not thus believe, and a large portion of the professed church have turned away from the truth unto fables, and have no faith in his personal coming and literal reign on the earth. Because they do not comply with the conditions offered to them, will the Lord never come? Have the conditions of the prophecy failed to be fulfilled by the world and the church—and therefore will the precious prophecies relative to his coming never be fulfilled? No, verily. The Lord will come again, and punish all who have disobeyed his word, and reward all who have complied with his will.

But it may be said, that it is specially predicted that some would be found at the coming of the Lord, without faith, &c. We readily admit it; and

hope you will also acknowledge that the sins of Judah and Israel are as clearly predicted. The prophecies generally, if not uniformly, (and they are numerous, which predict their gathering,) in the first place foretell their dispersion, their sufferings, their blindness, their rejection of the Lord, their idolatry, their deep corruption and sins, their long and sore punishment, the fearful destruction of large numbers of them, and finally that a remnant will receive that punishment at the hand of the Lord, confess their sins, believe on the Lord Jesus, and by his hand be gathered to the land of their fathers. One of these events is as really a subject of prophecy as the other; and if either does not take place—the apostasy and sin, as well as the obedience and gathering—then there is a failure in the prophecy. Nearly all of this class of prophecies in the most minute details thus far have had a literal fulfillment, and shall we doubt the accomplishment of the residue? We should not: for God will most faithfully justify all his word.

But the plain word of the Lord should decide this question, irrespective of all other considerations. Speaking of gathering Israel, he says: 'Not for your sakes do I this, saith the Lord God.' Ezek. xxvii. 32. All conditions are excluded here.

Having established the point, as we conceive, that there is no conditional prophecy, it must be admitted that those numerous prophecies which clearly and positively predict the gathering of a remnant of Judah and of Israel, are yet to be fulfilled, for they are still scattered. The next inquiry then is in order is, Will those prophecies be fulfilled BEFORE or AT THE advent of Christ?

If this gathering is to take place before the advent, then it cannot on any reasonable supposition be very near. For this gathering is to be 'from the four corners of the earth,' (Isa. xi. 12,) from all nations. Great changes in the nations, especially those which hold the Jews in servile bondage, must take place before they would let them go with all the gold and silver, and riches which they possess.

'And I will plant them upon their land, and they shall make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall also make gardens, and eat the fruit of them. These examples do not aid the theory of Bro. T., but are against it, for he holds that the times of restoration begin after the work of restoring is ended. Keeping this point before us, we will see how his examples subserve his cause.

The Times of American Independence, cover the entire history of the people of the United States as an independent nation. But according to Bro. Turner's theory, those times have not yet begun, and will not, until American Independence shall be completed or end!

The Revolutionary War? The times of this war covered the time during which our people were warring for their independence. But, in harmony with Bro. Turner's hypothesis, the times of this war did not begin, until all the warring had ended!

The Declaration of Independence? The times of this Declaration, embrace the time when the declaration was being made. But, if Bro. T. is correct, the times of that Declaration did not begin until after the Declaration was made!

The times of Washington? embrace the life of Washington. To suit the case of Bro. T., the times of Washington did not begin until after Washington had actually completed all his work of living!

The times of papacy? cover the entire existence of that despotic and bloody persecuting power. But Bro. T.'s theory would necessarily make the times of the papacy begin after all its cruel work of exalting itself against God, 'speaking great words,' and waging against the saints, is perfected, is all done! Hence the times of the papacy have not yet begun, if Bro. T. is correct!

'Times of refreshing?' Can times apply before the refreshing come or begin? We say, no. The refreshing, and the times of refreshing, must begin at the same time, and are parallel in their existence; for the one cannot exist without the other. But Bro. T.'s hypothesis necessarily completes all the work of refreshing before the times thereof begin!

By this law of philology, the restoration is made by Bro. T. to precede the times of it! His mistake however, must be apparent to every unbiased and discerning mind, for they must see that these examples of his own choosing are decidedly against his theory, and in favor of the invulnerable truth that the times of restoration cover that period of time during which the glorious work of restoring will be accomplished. Amen. May the great Restorer soon come and begin the work.

Mark, it is said that God will do this work. But how will he do it? 'by setting up an ensign for the nations.' God will set up this ensign, just as he will 'send Jesus' (Acts iii. 20) and 'set' him as 'King upon his holy hill of Zion.' (Psa. ii. 6.) God has spoken 'by his Son' saves, and will judge the world by him. So he will gather the second time the remnant of Judah and Israel, by this ensign.

But what is this ensign? It is a figure that is called in verse ten, 'a root of Jesse.' But who is the root of Jesse? 'I Jesus . . . am the root and offspring of David.' Rev. xxi. 16. Hence, the true understanding of the whole matter is this, God will gather this remnant by Jesus Christ after he

shall come again to Zion. There can be no gathering of this 'remnant' before he shall come, for this is the 'SECOND' gathering that is to take place. The first is past. The second has not yet taken place. Hence the gathering named here will be the next, and which will not take place until Christ shall come and do the work. Amen.

Isa. ix. 8, 9. 'Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified them.'

Here we are taught that the 'isles shall wait for the Lord before the ships of Tarshish or of the Mediterranean sea, shall be employed in conveying Israel with their riches, to Jerusalem. But if this work is done before he comes, then there is an unexpected hour, and find us unprepared to meet him.

## TIMES OF RESTORATION.

In the Watchman for March 17th, we find the following remarks from Bro. Turner, on the Restoration:

'As the times belong to restitution, and not to restoring, it must be admitted that the times denote the epoch of the new creation, the times of a restored world. I close with a few examples.'

'The mechanical defects will be remedied in another edition, which we intend to publish soon as the demand for the work, and our means will warrant us in doing so. And we promise to all who will purchase the present book, that when we publish the new edition, we will either take their old book at what it shall then be worth, in exchange for a new one, or we will put the new one at cost to them. This is fair; and by complying with these terms, our friends may have a book at once in which they may sing with the spirit and with the understanding, with no pecuniary loss to themselves, and at the same time they will aid us in getting out another and more perfect edition, which we cannot do very soon, if the present work is not called for.'

'These examples do not aid the theory of Bro. T., but are against it, for he holds that the times of restoration begin after the work of restoring is ended. Keeping this point before us, we will see how his examples subserve his cause.'

'The Times of American Independence, cover the entire history of the people of the United States as an independent nation. But according to Bro. Turner's theory, those times have not yet begun, and will not, until American Independence shall be completed or end!

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## THE HARBINGER.

## PRESENT STATE OF EUROPE.

We will send the remaining numbers of this volume, (which are now ten,) and the next volume of fifty two numbers, to any person who will send us two dollars. This is a very fair offer, which doubtless will be accepted by many, if our agents, and present patrons will be active in making it known to those who would be likely to accept it, should it be presented to them.

Will you see what you can do in this matter? Let every one try.

## MILLENIAL HARP—PRICE REDUCED.

Such arrangements have been made with the printers of the *Harp*, as to enable us to offer the balance of the edition at the following reduced prices:

Single copy, forty cents in sheep, and fifty cents in morocco; and twenty per cent discount at wholesale to agents.

*Harp* now in the hands of agents may be sold at these prices, and deduction accordingly will be made in our charge for them, when we are informed how many, and what kinds were on hand when the prices were reduced.

We had the pleasure of on the 25th ult., of hearing the learned Dr. Baird deliver a lecture at the University in this city on the present state of Europe. The Doctor is entirely at home on that subject, having visited Europe six times and spent many years there, visiting different portions of Europe, and has gathered many facts concerning the papal world. I was exceedingly interested—and the more so than at any other time since 1815. Despotism is about to make a desperate effort against constitutional freedom, which is steadily gaining ground. To show the relative strength of the forces in the field, he stated that Europe contains at the present time a population of 260,000,000, of which 200,000,000 are in the western half. Its area is about three and a quarter millions of square miles, being only about half a million more than that of the United States, including the territories. It has sixty-three governments, sixteen of which are absolute and the remaining forty seven are constitutional governments—kingdoms, duchies, principalities and republics, the last of which are nine.—To show that constitutional liberty is increasing, he stated that seventy five years ago, at the time of the American Revolution, there were only ten constitutional governments in Europe; now forty seven. He stated that all the Protestant governments were constitutional, and some of the Catholic; that the Roman Catholic hierarchy, or government—the Pope, Cardinals, Archbishops, Bishops, &c., were in favor of absolutism, but that many Catholic citizens and soldiers were republican in sentiment, also many of the Priests and some of the Bishops.

He said that the friends of truth will now take an interest in introducing the *Harp* into those congregations where it is not now used. No one can now complain at the price, and as to matter, all who have examined it from whom we have heard, pronounce it the most choice collection of hymns now in use. Its mechanical defects will be remedied in another edition, which we intend to publish soon as the demand for the work, and our means will warrant us in doing so. And we promise to all who will purchase the present book, that when we publish the new edition, we will either take their old book at what it shall then be worth, in exchange for a new one, or we will put the new one at cost to them.

This is fair; and by complying with these terms, our friends may have a book at once in which they may sing with the spirit and with the understanding, with no pecuniary loss to themselves, and at the same time they will aid us in getting out another and more perfect edition, which we cannot do very soon, if the present work is not called for.

These examples do not aid the theory of Bro. T., but are against it, for he holds that the times of restoration begin after the work of restoring is ended. Keeping this point before us, we will see how his examples subserve his cause.

The appreciation and enjoyment of freedom is about in proportion to the amount of education diffused among the masses. In both these respects the Protestant governments are all far in advance of the Catholic.

He said that Russia is more inclined to conquer Asia than Europe; and that the European tendency seems to be to bring under its control Asia and Africa. He thought it idle to talk of a combination against England, which he regards the strongest nation in Europe.

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## To Correspondents.

W. M. P.—At the coming of the Lord the saints will be raised, and the living righteous changed, and all will be caught up to meet him in the air, and ever be with the Lord, 1 Cor. xv. 23; 1 Thess. iv. 16, 17. Consequently your theory is incorrect; for they would not be with him should he go up and leave them on the earth, as you suppose; and besides, after he commences his reign on the throne of David, he does not vacate it, or leave it to be occupied by another, but will reign over the house of Judah forever. Luke i. 32, 33.

E. E.—Your candid, though as we think, mistaken article on the Sabbath, must necessarily be delayed a short time, as we are now devoting to that question as much of our sheet as we can spare at one time for that purpose. We will, however, when the matter now in course of publication is disposed of, examine yours again, and publish it if it shall then be thought advisable to do so.

J. T. T.—Bro. Pinney is in this city, still afflicted with his cancer, which we fear will never be cured. G. W. B. has taken his position with the *Herald*.

**THE CHILDREN'S FRIEND.**—We are glad to note the appearance of the first number of the second volume of this valuable paper for the young. We hope it will be liberally patronized by our brethren; for it is needed. Will all interest themselves in procuring subscribers to the *Friend*?—and do not neglect to pay for it in advance.

## THE SABBATH.

THE ADVENT REVIEW AND SABBATH HERALD, AND THE BIBLE CLASS ON THE SABBATH QUESTION.

It may be asked, Why write so much about the Sabbath? Because, by a certain class, (sincere perhaps,) it is made the means of drawing off and bewildering the humble, confounding children of God. Having been educated in the Sabbath sentiment from infancy, when shown that the first day, which they have been keeping, is not the Sabbath, being conscientious, they are readily induced to keep the seventh; and thus usually, with the class now referred to, brings with it a train of errors and evil influences, which well nigh, and often quite, deprive them of the Spirit of Christ, shut up their minds against the truth, and keep them groping about in a contracted circle of simple, but pernicious and confusing errors; and the result, we greatly fear, unless they are rescued, will be their destruction. It is therefore duty to aid them if possible, which we are trying to do by pointing out the errors of the Sabbath theory, as now advocated by these persons, and setting forth the plain scriptural teaching on the subject of the Sabbath. We hope all, especially those who are at all unsettled on this question, will read carefully and candidly our articles. Do not be afraid to test it thoroughly by the word of the Lord. If it is true, it cannot be disproved; and if it is not true, you ought not to believe it. We have followed the *Review* through the Old Testament, and, as we think the reader will admit, it has been routed in every position it has taken, and every position of ours it has attacked has been defended by plain Scripture and fair argument. We now come to the inquiry:

3. DOES THE NEW TESTAMENT REQUIRE US, AS CHRISTIANS, TO KEEP THE SABBATH DAY?

We ask the reader to approach this subject with us, as much as possible without prejudice; for, from education, we all either are or have been strongly prejudiced in favor of the Sabbath; and this circumstance is what gives these teachers such ready access to many sincere and intelligent christians. But every person should feel that he has a right to call this item of his education in question, and submit it to the rigid ordeal of the Bible, especially of the New Testament; and if it will not endure the trial, let it be cast away in the category of immortal-soulism, an inheritance beyond the bounds of time and space, &c., &c. It is safe to exchange error for truth; it is both honorable and christian. While he who clings to an error, when his judgment is convinced that it is such, through fear of abandoning it, or from pride of having himself embraced it, cannot claim respect as a truly honorable minded man and christian. It is in the TRUTH—not error—we are to be saved; and CHRIST is our lawgiver, not MOSES. In coming to the New Testament on this subject, we will state three points:

## 1. THE NEW TESTAMENT DOES NOT COMMAND ANY TO KEEP THE SABBATH DAY.

## 2. IT DOES NOT NAME SABBATH BREAKING AS A SIN.

## 3. WHAT IT SAYS ON THE SUBJECT, GOES TO SHOW THAT THE SABBATH WAS ABROGATED WITH THE LAW OF MOSES.

The *Review* says: "Please notice he passes over Matt. v. 17-19, where our Lord in his first sermon speaks out in distinct terms on the real point at issue." Where, then, are we? What is the position that Christ has told us to take? Let us observe his words—"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Verily I say unto you, This generation shall not pass, till ALL these things be fulfilled." Winchester, Conn., March, 1852.

If these points are sustained, of course no christian will feel bound to keep the Sabbath, nor feel at liberty to urge it upon others; and if any one thinks these points cannot be sustained, let him try to disprove all or either one of them. No assertion' no inference can be admitted as proof; but the language of scripture must be regarded as ultimate authority.

The *Review* opens the discussion under this head by saying, "The artful manner in which this question is stated, is worthy the admiration of all sophists." We ask the *Review* if that is candid. What is there "artful" in the statement of the question? How can any question be stated with more fairness: "Does the New Testament require us, as Christians, to keep the Sabbath day?" Ah, this question brings the subject right home, in a way the *Review* does not like; hence it seeks to forestall fair investigation by alarming prejudice. But this will not do: the question should be met fairly, candidly, dispassionately, and without a previous determined conclusion. It attempts to change the institutions broader in their scope and more obviously merciful in their genius. Our Savior seems some times to have almost sought opportunity, if not to violate, at least to expose and correct the Pharisees, superstitious veneration of the Sabbath. If the Son of man was Lord of the Sabbath to "cherish, protect and defend it," as the *Review* says, why did not he and his apostles defend and enforce it? They speak of marriage, and enforce respect to the mutual duties and obligations of husband and wife; and not a word is said by which it could be inferred that they had become less stringent than formerly. But the reverse is true of the Sabbath.

We have never charged Christ and his disciples with the sin of Sabbath breaking. The Pharisees did that to them; as the *Review* does to us: but it cannot quote the example of Christ or any of his disciples in making such a charge. As the time had come for the abrogation of the Sabbath, it was no more a sin to disregard it than to disregard circumcision and sacrifices; and as they were sometimes observed without sanctioning their perpetuity, so of the Sabbath. What is said in reference to the perpetuity or abrogation of either must decide that point.

(To be continued.)

## SPIRIT RAPPINGS.

I expect to get out the pamphlet on the Spirit Rappings about the first of April. The brethren can send in their orders for it with the cash, to me at Auburn, N. Y., or to Elder J. Marsh, Rochester, N. Y.

J. C. BYWATER.

Original.

## Nigh, Even at the Doors.

BY J. FLETCHER.

FROM BRO. R. HARPER.

ELD. J. MARSH.—Permit me, dear brother to express my approbation of the general course of the *Harbinger*. The grand principle of hearing both sides of every *Bible* question, when couched in respectful language, is the only just one to bring out and sustain truth, without which every thing is delusion. Truth will make us free—by it we are sanctified—through it are we made clean, and if any are permitted to enter through the gates into the city, and sing the joyous anthem, 'unto him that loved us and washed us from our sins in his own blood, be honor, dominion, riches, and power, for ever and ever,' it will be through the truth as it is in Jesus. How important, then, that we "buy the truth and sell it not." What should a man give in exchange for it?

We do not advocate from 2 Cor. iii., nor any other passages, that God abolished any portion of his law and then re-enacted it; he abolished that which was written and engraven on stones—which was nothing other than the Decalogue—which was the constitution of that system to which it belonged, which system dated from the Exodus; but that did not necessarily involve the abolition of every precept in it that had existed before the period referred to. To learn what was abolished, and what unabolished, and what modified, we have only to study the New Testament. In doing which, we find the Sabbath among the things abolished—taken out of the way, so that 'every day' may now be esteemed alike. Col. ii.; Rom. xiv.

Sixth, all the tribes of the earth shall mourn. Now, I ask, have those six signs all had a literal fulfilment? If they have, will some one give me the history of the same? That the first three have had a literal fulfilment, I fully believe; but I call for the proof that the powers of the heavens have been shaken—that the sign of the Son of man has been seen in heaven—and that all the tribes of the earth have mourned.

But I have been more particularly interested late in your discussion of the 'Times of Restitution,' or, Age to Come. Your pamphlet on this subject I have read with much pleasure, and I trust with more edification. I have read 'Elpis Israel,' or, 'The Hope of Israel,' by Dr. Thomas, with profound interest, and wish it had a much wider circulation, and its contents were better understood—I mean in regard to the kingdom. But it is so extended and elaborate, its price puts

when three are in the past, then it is wrong for us to say that all are fulfilled when three are in the future. Where, then, are we? What is the position that Christ has told us to take? Let us observe his words—"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

Verily I say unto you, This generation shall not pass, till ALL these things be fulfilled." Winchester, Conn., March, 1852.

## Concluding Thoughts.

HAVING shown from the Scriptures that the Gehenna, the furnace of fire; the unquenchable fire, of the Scriptures, has a locality, and is also a prophetic reality, I remark—

1. It is the only location so far as I know in the Scriptures of a place where unquenchable fire is to exist.

2. The leading features of the parable of the rich man and Lazarus are a prophetic reality; this is in keeping with the uniform treatment that institution received at the hands of Christ and his apostles whenever it came up for special notice. They always, when speaking of its authority, treat it as a superannuated institution.

In its day, it could no more be disregarded with impunity than circumcision, or any other ordinance of that period; but its age was expiring and a better one was dawning, distinguished by institutions broader in their scope and more obviously merciful in their genius. Our Savior added an exposition of the Spiritual Pit of Revelation, lying between the fires of that parable, and the kingdom of God.

The bottomless pit exists now as a locality. It is to exist as a place, where Satan is to be cast in and shut up thousand years. Amen.

C. B.

Original.

## The Lamb's Wife.

BY U. FINN.

I SEE Bro. Sheldon has written again on the subject of the Bride, and expects a reply from me; but, as I said in my last, so I think still, there has been enough said on this subject to convince any candid inquirer after truth of the correctness of my position, and as Bro. S. has given no new evidence or proof in support of his views, a reply would only be answering the same objections that I have already answered; and not being quite so anxious to have the 'last word' as brother S. imagined, I shall pass it without further notice, except to correct one assertion he made where he said I conceded the point that the city does not descend, and claim that the marriage does not occur till the end of the thousand years, which assertion is incorrect.

Geneva, N. Y. March 14, 1852.

Genesee, N. Y., beginning Thursday evening, April 8, and over Sunday. Brn. Cook and Bywater will be present to preach the Word. All are invited to attend.

A Conference

Lord willing, will be held at Dansville, Liv. co., N. Y., beginning Thursday evening, April 8, and over Sunday. Brn. Cook and Bywater will be present to preach the Word. All are invited to attend.

Business Items.

H. JONES.—Bro. Bywater's pamphlet will suit you in that respect.

W. G. D.—We have none of the *True Source of Immortality*—have sent *Storrs' Six Sermons* in its stead.

R. V. LYON.—There is a balance in your favor of 75 cents.

O. D. G.—It must have been a mistake. We have a large amount of the *Exposition of the Twenty Fourth of Matthew*.

T. J. HARRIS.—We had to pay 28 cents postage on your behalf.

G. D.—The *Friend* is not paid for.

H. COLLINS.—Abel Davis still owes \$1.25.

N. FIELD.—The letter was not received.

Y. HIGGINS.—See receipts in *Harbinger* No. 429, and Friend No. 13.

Receipts for the Harbinger.

The Whole No. to which each has paid follows the name.

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H. C.

Second Advent Meetings.

Rochester—Irving Hall, Buffalo street, three times every Lord's Day.

Buffalo—Chapel on Delaware, third house from corner of Hanover and Franklin, three times Sunday, and Tuesday and Thursday evenings.

Albany—Second Advent Chapel, Blount's buildings, corner of State and South Pearl streets, thrice on Lord's Day, and Tuesday and Thursday evenings.

Danville—Franklin Hall, in Towne's Brick Block, west side of Main street.

Auburn—Advent Hall, over H. G. Vananden's Drug Store, every Sabbath.

Canandaigua—Atwater Hall, twice every Sunday, and Wednesday evenings.

New York—Corner of Grand and Elizabeth streets, three times on the Sabbath.

Syracuse—Dwight's Hall, Sanford street, two doors from Market street, every Lord's Day.

Watertown—Cochituate Hall, Woodruff Block, every Sabbath.

Manlius—Advent Hall, every Sunday.

Victor—One half twice on the Sabbath in Advent Hall.

Liverpool—Temperance Hall, every Sunday, and Wednesday evenings.

Newark, N. J.—No. 140 Market street.

Boston, Mass.—Cochituate Hall, in Cochituate Place.

Worcester, Mass.—Warren Hall, Pearl st., near Main Street.

Hartford, Ct.—Odd Fellows' Hall, corner of Main and Pratt streets, three times on Sunday, stately.

Providence, R. I.—Amity Hall, entrance No. 12 Eddy street, between Westminster and Broad streets.

Preaching three times on the Sabbath. Prayer and conference meetings, Tuesday and Friday evenings.

New London, Huron co., O.

Letters.

H. Jones, E Chamberlin, W G Davison, B Barron,

H. Hastings, C Hope, T McKay, S J Higgins, O

D Gibson, J Osborn, E S Robbins, M Heim, A J

Brown, C T Crane, J Laberteaux, G Dillabaugh,

S G Clark, N Field, J Wilson, E C Cockran, C W

Bushnell, T Campbell, T C Crane, Isaac Simmons, Y Higgins.

Books Sent.—A Cleong, T J Harris, J T Town-

send, O D Gibson, J G Putnam.

Post Office ADDRESS.—Bro. J. M. Judson, New

London, Huron co., O.

THE CHILDREN'S FRIEND, is published every month at the Advent Harbinger office, Rochester, N. Y., by O. R. L. CROZIER.

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## Poetry.

## The Mourner's Friend.

BY J. S. M.

Alas! have I no friend on earth,  
Must I a wanderer be;  
And tread the rugged paths of life,  
With none to care for me?

And when I'm laid beneath the sod,  
Will none mourn o'er my bier;  
Will none my tale of sorrow tell,  
Or shed the friendly tear?

Yes, hope has whispered even now,  
My throbbing breast to still;  
There's one will ever care for thee,  
Thy soul with gladness fill.

'Tis He, who on mount Calvary died,  
That thou mightst live for ay;  
To win for thee a fadless crown—  
And bear thy sins away.

Then trust in him, the Holy One,  
For truly he's your friend.  
He'll ne'er forsake his followers  
But love them to the end.

Spring Valley, June, 1849.

## Miscellany.

Original.

## Worship God.

BY R. V. LYON.

Concluded.

I SHALL inquire in the second place, how this is to be done? In spirit [principle] and in truth. See John vi. 23. Mark! it is to be done in spirit and in truth. What kind of spirit [principle]? I answer first: The principle of faith. Faith in the testimony, which the Father has given of his Son. That he died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and was seen by more than five hundred brethren; and that he has ascended up on high, and is now at the Father's right hand, officiating as priest, and when he shall have completed the atonement, he will vacate his Father's throne, and come and take his own, and reward his true worshipers with eternal life, and in due time punish all who are found in a state of unbelief with eternal death! Faith in this testimony, will lead the individual to turn from his sins to the Lord Jesus Christ, and in his name be immersed for the remission of sins. And when this is done, then the promise will be verified unto him—'Ye shall receive the gift of the Holy Ghost.' And by complying with these conditions, he is furnished with immutable testimony that he is a joint heir to the kingdom, and in order to retain his heirship, and enter it, he must continue steadfast in the apostle's teaching, fellowship, and the breaking of the loaf, and in prayers. See Acts ii. 'For without faith, ye can not please God: and by it, the elders obtained a good report.'

2. It must be done in the spirit of humility.—'For God resisteth the proud, and giveth grace to the humble.' And 'he hath respect to the lowly; but the proud he knoweth afar off.' To illustrate this Eden principle, I will suppose that A. and B. are worshiping God according to his word. A. is a learned man. He is in possession of as much knowledge as Mithradates, king of Pontus, who governed twenty-two nations, speaking different tongues: and with ease he could converse with them all, in their own native language. B. is ignorant of the alphabet of the language spoken by the nation in which he was born. I ask, will either be ashamed to hear the other speak upon the great plan of salvation, and its conditions, and duties, and the time when it shall be completed? Nay: verily they will rejoice! Suppose that A. is wealthy, and B. is poor. Would they be ashamed of each other? Nay; verily they would feel like a wealthy brother and a poor sister that the eloquent Whitfield speaks of. 'Said the sister to the wealthy brother, You and I can do considerable towards advancing the cause of truth in the world. The brother inquires, What can we do? Said the sister, You can give of your abundance, and I can ask God to bless it. Amen, replies the brother.'

Again: Suppose that A., in connection with his knowledge and wealth, has a white skin. B., with his ignorance and poverty, has a black skin. Would they be ashamed to be seen walking together in one of the popular villages of New York, where they were known? Nay; verily they would walk hand in hand, talking about the coming of Israel's King.

Reader, this is the Christianity of the Bible, but not of the nominal church.

3. In the spirit of consecration. ALL must be laid upon the altar. What e'er that idol may be, around which thine heart's fondest affections entwine, from it, it must be torn. Methinks I hear that blooming youth say, It is a truth that Jesus is soon to come and reward his children with life, and destroy all the wicked—but how can I leave my gay companions, and go with that poor, despised company, who are following one Jesus whom the Jews crucified? O remember that the consecration must be made in order to reach fair Beulah's delectable plains! Another exclaims, with eyes filled with tears, It is truth!—for the man proves it all by the Bible. But my minister and church say it is all delusion—and how can I leave them and go with this company, for there are some good members in it, though the great mass give no evidence of their heirship to Eden restored. But the time was, when they seemed to love God; and he did use them as instruments in his hand in leading souls to embrace Christ, as their only hope of salvation. Reader, allow me to illustrate the position you occupy in relation to the truth, and the awful danger which you are exposed to.—

Suppose a ship had made 49 good voyages across the Atlantic, and whilst making the 50th she strikes a reef of rocks, just previous to her entering the port: a hole is knocked into her hull, and her rigging is carried away by the violence of the waves: a portion of the crew are thrown almost into despair. The flag of distress is thrown out to the breeze; a man-of-war heaves in sight; the life-boat is thrown out and manned with skillful hands; they soon reach the rock, and make known to the distressed crew that they have come to their rescue, and invite them to leave the rock and step into the life-boat, and they shall be carried safely into port. Some, with hearts filled with gratitude, accept the offer and step into the life-boat. Others are convinced of their duty, but refuse to leave the rock and enter the boat, upon the principle that hitherto she has cut her way through the swelling surges—and there are some good timbers in her, though they are not sufficient to prevent her from becoming a perfect wreck. The time arrives for the boat to leave, and all who have got on board are conveyed safely into port. But the old ship becomes a perfect wreck, and with her disobedient crew is scattered upon the foaming billows! O, what lamentations are now heard!

Reader, this figure presents to your view the deplorable condition that you and your churches are in; and whilst in this condition, the Son of God has sent his life-boat—the present truth!—Will you make the consecration and go with it, that you may escape the gathering storm, and reach the table lands in safety? Or will you cling to your idol, and with her be compelled to drink the last dregs of the seventh vial of the ire of the wrath of God, which is soon to be poured upon this guilty world? In the name of Jesus I call upon you to step into the life-boat, ere the gathering storm overtakes you, and you to ruin's gulf be hurled.

4. In the spirit of self denial. Bishop Newton once remarked, 'I have read of a great many Pope's: but never of a greater one than self.'—Jesus has said, 'If any man will be my disciple, let him deny himself, and take up his cross and follow me.'

5. In the spirit of perseverance. A few tears, groans, and sighs, prayers and exhortations, are not enough. There must be an endurance in his service. 'He that shall endure unto the end, the same shall be saved.'

6. In the spirit of decision. There are some individuals who are like the weather vane, turn-

ed by every wind that blows; and you might as well undertake to measure the moon for a suit of clothes, as to ascertain where they will be on the morrow! Such persons need not harbor the thought for a single moment, that they will ever reach the pilgrim's land!

Reader, if you would worship God acceptably, and finally reach fair Beulah's blissful fields, you must possess that decision of character that the three worthies had. When the king commanded all upon the peril of their lives to attend the dedication of the golden image, which he had erected upon the plain of Dura, they refused upon the principles of right: and when arraigned before the king, they were not careful to answer him: 'If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.' Amen.

7. In the spirit of love. 'We know that we have passed from death unto life, because we love the brethren: and by this we know that we love the brethren, when we love God and keep his commandments. And this is the love of God, that ye keep his commandments.'

Finally: We should begin immediately to worship God. For soon Jesus will come.—Hark! don't you hear the rumbling of his chariot wheels, as they roll down the burning pathway of the heavens! Yonder he comes! Behold him driving asunder the nations!

Abington, Conn., March, 1852.

## A Discussion.

DEAR BRO. MARSH:—I AM still in the battle field, striving to advance the interest of my long absent, but soon coming Master's cause. While we remain as 'pilgrims and strangers' in the 'land of promise as in a strange country,' we may expect to breast the storms of persecution. But a day of release is soon coming.

January 25th I went to hear a sermon preached by a Methodist preacher in the town of Macomb. Two weeks previous the appointment was publicly announced to be for the purpose of exploding the sentiments which I had previously promulgated in that vicinity.

At the appointed time a large congregation convened. The Methodist preacher and three exhorters were upon the ground. Supposing that I should hear some plausible reasoning, I deliberately seated myself in front of the desk, with pencil and paper in hand. At the commencement of the discourse, my antagonist remarked to the audience, that he discovered one among the congregation who had brought a pencil and paper, and he was not frightened at it, but wished that all had done the same. After having poured out many censorious denunciations, and vile epithets against us, (discovering that my pencil was on the move) he called attention to the skeptic who was in front of him, with pencil and paper in hand, and protested against taking notes, &c. He then turned to his left and put his hand on the shoulder of a Methodist preacher, and inquired, 'Would this brother be guilty of doing so?' The reply was, 'No, sir.' He then turned to his right hand, and placing his hand upon the shoulder of an exhorter, inquired, 'Would this brother?' The answer was, 'No.' He then exclaimed himself, in a loud tone of voice, 'Neither would any christian!' He first wished that they had all come prepared to take notes: and before his discourse was closed, declared that no christian would do so!

The result was, he waded through his discourse in the best manner possible, but dealt out so much abuse upon us, denouncing us in the most infuriated manner, as 'the offscourings of the community,' requesting the congregation to pray for my conversion, &c., that many staunch believers in his principles became utterly disgusted with him.

I gave two discourses in review of him, (one at two P. M., and the other in the evening,) which were listened to with admirable candor. Some whose eyes have long been closed, are searching for truth. Sectarianism, bigotry and su-

pervision have for a long time held almost an unbroken sway in that region, but the leaders wonderfully fear that their craft is being endangered: hence they rally around their choice standard of error, and reverentially humble themselves at its endeared shrine, and exclaim like bigots of old, 'Great is Diana of the Ephesians'—or—'Great is immortal-soulism!'

Yours, in the battle field,

W. SHELDON.

Morristown, N. Y., January, 1852.

## The Bible.

How comes it that little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence upon the human mind and on the social system, than all other books put together?—Whence comes it that this book has achieved such marvellous changes in the opinions of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused its other triumphs by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen, and run their course, and expired.

Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good, saving society with its holy principles—cheering the sorrowful with its sweet consolation—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius?—Does not the vastness of its effects demonstrate the excellency of the power to be of God?

## A Victim to the Spiritual Doctrine.

MR. CHAS. WILSON, of this town, who has been one of the professed 'mediums' since the introduction of the so-called spiritual manifestations into this place, became so infuriated upon the subject, that his reason suddenly abdicated its throne, and his family, and Mrs. Jonas Smith, who was watching with his sick child, came near falling a sacrifice to the demoniacal violence of the madman. In the early part of the night he fastened the doors of the house, to prevent ingress or egress, and professing to act under the command of God, summoned his whole household, consisting of his wife, several females, including Mrs. Smith, and his children, and directed them under threat of the most terrible penalties for the slightest disobedience, to fix their eyes upon a nail in the floor, near the center of the room and not remove them. He was a raving maniac, and as they had no means of escape, submission was their only safety, till morning should bring them relief.

Near morning he commenced beating his wife most brutally for some slight disobediences to his commands, when Mrs. Smith, seeking a favorable opportunity, made her escape from the house and alarmed the neighborhood. The people soon gathered, when Wilson was secured, though not without a severe struggle. Under the direction of the Selectmen, he was conveyed to the Insane Asylum at Worcester.—Barre Gazette.

SELFISHNESS has no soul. It is a heart of stone encased in iron. Selfishness can not see the miseries of the world—it can not feel the pangs and thrusts of hunger. It robs its own grave, sells its own bones to the doctor, and its soul to the devil.

The moment of possession of anything greatly desired is a dangerous crisis.

# ADVENT HARBINGER AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 433.

ROCHESTER, N. Y., SATURDAY, APRIL 10, 1852.

New Series---Vol. III. No. 43.

## Poetry.

Original.

### Happy Moments!

BY F. WRIGHT.

Happy moments! joyful moments!  
That life's chequer'd pathway strews  
Thick as flow'rets in the meadow,  
Or the leaves on summer boughs:  
Yet how transient—evanescent,  
Is the meteor light ye throw!  
Fair as autumn's rays of glory,  
Fragile as the winter's snow.

Happy moments! joyful moments!  
Pearls of price that Heaven confers:  
Beams of lustre from the pinions  
Of our angel visitors;  
As the luscious fruits of summer  
Cool the parch'd and fever'd vein;  
So do ye—the pilgrim, fainting,  
In the path of life, sustain!

Happy moment! Blissful moment!  
When earth's fleeting ones are done;  
Light and shadow, grief and pleasure,  
All their flick'r race have run.  
When triumphant—Christ in glory,  
From his Father's throne descends:  
That will be a blessed moment,  
Crowned with life that never ends.

Spencerville, C. W.

From the English Literalist.

## History of the Jewish Nation.

### LECTURE VI.

"Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our Righteousness."—Jer. xxiii. 5, 6.

Has it been proved, or has it not, that the Jews shall be restored?—that the outcasts of Israel, and the dispersed of Judah, shall be re-united into one kingdom, and thus the whole twelve tribes of the sons of Jacob be put in permanent possession of the land of their forefathers? Is this the meaning, or is it not, of the two sticks in the hand of the Prophet Ezekiel, which God caused to become one, and then expounded in the remarkable language which we have lately considered?

My brethren, I must be permitted to say, that the proof advanced, brief and general as it has been, requires something more than a mere denial to set it aside, and that no candid student of Holy Scripture can fairly resist it, unless he can take the 36th and 37th chapters of Ezekiel, and, adhering consistently to the whole context, show us a more excellent way of interpretation. This I say, because the custom of flippant criticism is to triumph in the exposure of what it thinks an error, without any attempt to elucidate the difficulty, or point out the truth. And not only so, but it too frequently misleads its unwary readers into a rejection of what it superciliously condemns, while it provides no substitute for their instruction, but leaves them as empty and vapid as itself.

Our attention is next invited to some of those further particulars, which are revealed concerning the restored nation—and, first, to their King, who shall reign over them with power and great glory in that day.

We have already spoken of the king of the house and lineage of David; but the subject demands a more detailed examination. I shall however, refrain from some of the topics usually urged in connexion with the coming of this great King, because I am desirous to keep prominent that part of the subject which especially relates to the Jewish nation, and to avoid elevating

a collateral (however important) into a main topic of discussion. For this cause I have hitherto refrained from speaking largely of the great Gentile monarchies, which occupying, for certain predicted times, the most conspicuous stations in this world's history, were made the resting-places or landmarks of prophecy, pointing out the seats and the exercise of that unrighteous dominion, which shall be destroyed utterly by the brightness of the coming of the King of Judah, when the times of the Gentiles, and the iniquities of the modern Amorites shall be fulfilled. For this cause, also, I forbear to make any comment on the signs of the present times, though, undoubtedly, the state of affairs around us is well calculated to give point and power to that saying of the Prophet Isaiah, respecting the nations who have oppressed the Jews: "Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at thy people."

Our present subject is,—The revelation which it has pleased God to give us concerning THE KING OF THE JEWS, at and subsequent to the restoration of that people to their own land.

Many persons do not believe that any such revelation is given to us at all. To such I address myself, in the first place, and institute this important inquiry,—Who is the king mentioned in our text? Has any individual appeared upon earth since the days of Jeremiah the prophet, in whose history all the particulars predicted in these two verses have been fulfilled?

In order to answer this question with precision, we should begin by examining closely what the predicted particulars are: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness!" From these words we learn seven distinct particulars concerning the individual here spoken of:

1. He shall be of the stock of David;
2. He shall be righteous;
3. He shall be a king;
4. He shall reign prosperously, i. e., according to the common meaning of language, he shall have victory over his enemies, and enjoy the satisfaction of seeing his subjects in peace, and plenty, and happiness;
5. His executive government, like himself, shall be righteous; he 'shall execute judgment and justice in the earth.'
6. His reign shall be marked by a very striking historical event, *the safety of Judah and Israel.* And—
7. His royal name, by which he shall be known and called of all his subjects, shall be 'Jehovah our Righteousness.'

It is manifest, that unless some individual has appeared in the earth, embodying in his character and history all these particulars, the prophecy has not yet been fulfilled; and unless some individual shall appear in the earth, the prophecy can never be fulfilled. I speak to you as to those who believe that Jehovah, the living and true God, dictated these predictions to his servants the prophets; and who, therefore, can not for a moment doubt that the prophecy shall be fulfilled, if it have not been fulfilled already. And to you I again propose the question, Has any individual

appeared in the earth, whose descent, character, history, and name, will bear to be measured by the length and breadth of this single prophecy? Let it be observed, that from the very nature of the case, the individual in question could not have lived in obscurity, and escaped the notice of mankind. Kings do not live and reign in corners, nor in the unfrequented wildernesses of the earth; and such a king as this would unquestionably have engaged the pen of poets and historians. Where, then, shall we look for such an individual?

Jeremiah lived and prophesied in the days of Amon, Jehoiachim, and Zedekiah, kings of Judah, about six hundred years before the commencement of the Christian era. In the ages immediately succeeding that period, we look in vain for any individual possessing the slightest pretensions to the appropriation of the prophecy. I need not specify any of the kings, whether Jew or Gentile, who reigned during those six hundred years, nor occupy your time in proving that none of them fulfilled this prophecy. I come at once to him who is generally believed to have been the person predicted in our text, and to have satisfactorily and fully fulfilled the prediction, i. e., Jesus of Nazareth, our Lord and Savior.

Was, then, the prophecy of our text fulfilled in Jesus of Nazareth? Let us try the particulars in succession. The person predicted in our text was to be—

1. Of the stock of David. To this particular Jesus of Nazareth corresponds exactly: he was born of a virgin, of whom it is written, that she was of the house and lineage of David, and he was truly a branch of this stock, bone of her bone, and flesh of her flesh, very man of the substance, and in the proper nature of his mother.

2. The person predicted was to be righteous. To this particular also, Jesus of Nazareth corresponds exactly: he was holy, harmless, undefiled, and separate from sinners; in him was no sin: the prince of darkness came to him, and found nothing in him: he was emphatically the righteous one.

3. The person predicted in our text was to be a king. To this particular also Jesus of Nazareth corresponds: he was born King of the Jews; he was inquired for under that title by the wise men, who had seen his star in the east, and came to Jerusalem to worship him; and when he was afterwards asked himself, by Pontius Pilate, 'Art thou the King of the Jews?' he did not deny it, though (the time not having arrived when he was to declare himself King) he avoided giving Pilate a direct answer (John xviii. 33, 34):—'Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, 'Art thou the King of the Jews?' Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?' Being pressed again by the question in a more general form, 'Art thou a king then?' he answered in the affirmative,—'Thou sayest that I am a king.' A king he was, though for a season veiled in voluntary humiliation, for the attainment of a great ulterior purpose. So far, then, we find the prophecy in our text obviously, and without any violence to the language, applicable to Jesus of Nazareth. But we have some other particulars to examine.

4. The person predicted in our text was to reign prosperously, which, as I observed, according to the common meaning of language, signi-

fies that he should have victory over his enemies, and enjoy the satisfaction of seeing his subjects in peace, and plenty, and happiness. To this particular Jesus of Nazareth certainly did not correspond. Instead of reigning prosperously as a king, he was in disguise as a servant, and living so, he was despised, and rejected, and insulted, and put to death. Instead of having the victory over his enemies, his enemies had the victory over him; and although, because of his personal dignity (for he was a king), his enemies, and even death itself, could not hold him, yet still he did not effectually throw off his disguise and confound his adversaries; on the contrary, he retired from their observation, under the charge and apparent ignominy of a defeat, and left them in the exercise of a mysterious and fearful liberty to continue, if they will, in their rebellion. Instead of seeing his faithful subjects in the enjoyment of peace and prosperity, he told them distinctly that his object, at that time, was not to send peace upon the earth, but a sword; that they would be persecuted; that their foes would be they of their own households; that they would be cast out of the synagogues; and that the time was at hand when whosoever killed them would think he was doing God service. It is true he left them a legacy of peace, as it is written, John xiv.; but it was a peace of endurance in the midst of suffering; it was a peace whose foundation is patience, and its superstructure hope: it was the peace of a faithful martyr, rather than a prosperous king. In this particular, therefore, the individual predicted by Jeremiah certainly does not correspond with the past history of Jesus of Nazareth upon the earth.

5. The person predicted in our text, was to execute judgment and justice in the earth. Now this, again, does not correspond with Jesus of Nazareth. He was in his own character, as we have said, just and righteous; but he did not establish an ascendancy of righteousness; he did not execute judgment in the earth: on the contrary, injustice, oppression, and violence have the practical or executive ascendancy unto this day. If it be said that his kingdom is spiritual, that he did establish an ascendancy of righteousness in the bosoms of his saints, and that this is the true meaning of the prophecy; I answer, that granting to the fullest extent the righteous character of the disciples of Jesus—granting it to a degree that none of themselves will grant it, for they all feel and acknowledge themselves vile and carnal,—yet still this *unearthly* righteousness, existing in the hearts of a remnant of mankind, (scouted and reviled by the world), can not with any show of fairness or impartiality in the interpretation of language, be appealed to, as the fulfilment of a prophecy which speaks in such words of majesty as these, 'he shall execute judgment and justice in the earth.'

6. Again, the king, predicted in our text, was to have this remarkable and important event to characterize his reign, 'in his days Judah shall be saved, and Israel shall dwell safely.' To this particular, the past history of Jesus of Nazareth does in no wise correspond. On the contrary, Israel continued outcast, and Judah was trodden down and degraded in his days; the scepter had departed from Judah; their tribute-money was due to Cæsar; they declared they had no king but Cæsar; their iniquities were at the full; and a very few years afterwards they were utterly ruined in both church and state, and dispersed

abroad in disgrace among the nations, as we have seen, unto this day. If it be alleged, that the Judea and Israel of the prophecy mean the Christian church, I answer, that this objection has been fairly met, and, as I think, satisfactorily refuted in our examination of the 36th and 37th chapters of Ezekiel; and I can not now diverge from my main argument, to contend with those who persevere in asserting, that when the inspired prophets of Jehovah wrote Jews, they intended their readers to understand Gentiles.— This characteristic, therefore, of the reign of the king, predicted by Jeremiah, does in no wise correspond with the history of the days of Jesus of Nazareth.

Our text contains yet one particular more:

7. The name by which the king, predicted by Jeremiah, would be called and known, is Jehovah our Righteousness. To this particular we find, by the New Testament, that Jesus of Nazareth corresponds in a certain sense. He is declared to be made of God unto his people righteousness, to be the end of the law for righteousness and the desire and prayer of his true followers is, to be found in him, not having their own righteousness, but his. But as yet, this is stated only to the ear and heart of faith. The disciples of Jesus can not manifest it in the earth—can not prove it to the world—can not show so as to convince gainsayers, what Master they serve, and in what righteousness they are clothed. This royal name is not fully proclaimed even in the Christian church; nor is the sublime doctrine contained in it, admitted or believed in its simplicity and fulness by one in a thousand of those who call Jesus master. Besides, let us attend to the prophecy. The speaker is a Jew; the subjects of the king, just mentioned in the preceding words, are Jews; and the plain construction of the passage requires that the pronoun *our* be referred to the Jews: so that the prophecy declares the name by which the king shall be called amongst his Jewish subjects in those days, to be Jehovah our Righteousness. Now, have the Jews acknowledged Jesus of Nazareth as Jehovah their Righteousness? Surely not:

Upon the whole then, we see that Jesus of Nazareth did not completely fulfil this prophecy. Need I even suggest the inquiry, Has it been fulfilled since his time? No. Many monarchs have indeed reigned and prospered since; Constantine and Justinian of Rome, Charles of Germany, Henry of France, our own Henrys and Edwards of England; but none of these were of the stock of David; none of these were righteous: none of them gave peace and safety to Israel; and to apply to any of these, the royal name of the king in the prophecy, would be blasphemy itself.

We have arrived, then, at a most important conclusion, important in itself, and important in its bearing upon other arguments; to wit, that this prophecy by Jeremiah has never yet, up to this moment, found a complete fulfilment.

Will it ever be completely fulfilled? Let the sacred text itself make answer.—Behold, thus saith the Lord! The Lord, who can not lie, hath spoken it, and it must be fulfilled.

When? and in who? These are questions of interest, both to Jew and Gentile.

Of the seven particulars mentioned in this prophecy, we have seen that three were perfectly and literally appropriated to himself by Jesus of Nazareth; that three others were not appropriated at all; and that the seventh was appropriated but in a partial manner. Now it is admitted by all who receive the Scriptures as the word of God, that Jesus Christ, who was dead and is alive again, will return to this earth. He sitteth at the right-hand of God the Father Almighty; from whence he shall come.—(Apocryphal's Creed.) He shall come again with glory, —(Nicene Creed.) At whose coming all men shall rise again with their bodies.—(Athanasian Creed.) It is the creed of every Christian church and of every Christian, that Jesus Christ will come again. It is the distinguishing hope of those who surround his table: they show forth his death till he come. Now this revealed truth, that he will come again, in connexion with the

as the complete fulfilment of the seventh particular of the prophecy, we read concerning the Lord the King, that in him shall all the seed of Israel be justified, and shall glory. Surely shall one say, in the Lord have I righteousness and strength. This is the heritage of the servants of the Lord, and their righteousness is of me, saith Jehovah. Isa. xlvi. 24, 25, and liv. 17.

Where, now, is the harshness, where the enthusiasm, where the inconclusiveness of this line of argument? Where, also, I would ask, is there any other interpretation which deals so fairly with the language of the prophet, not evading or

\*If Israel mean the ten tribes, as distinguished from the two, the prophecy is, as we allege, unfulfilled as yet;—if Israel mean Gentile converts, how were they builded at the first?

subject before us, excites a presumption at least, if not a positive expectation, that as some parts of this prophecy are applicable to him and to no other, the remaining parts will be applicable to him when he returns; so that in what he did at his first advent to the earth, combined with what he will do at his second, the whole prophecy will find in him a complete fulfilment. He has done what identifies the person predicted: he will do what will accomplish the fulfilment of the history predicted.

Supposing this expectation to be well grounded, when he returns he must throw off his disguise of a servant, and assert his authority: he must subdue his enemies, and give peace, and plenty, and happiness to his friends and willing subjects; he must unsheathe the sword of justice in the earth, and so execute judgment as to give occasion to say, Verily, there is a reward for the righteous; verily, there is a God that judgeth in the earth. In his days Judah must be saved, and Israel dwell safely; and he must be recognized and hailed by the Jewish nation as Jehovah their Righteousness. Permit me here to suggest to any intelligent man who hears me, and does not agree with me, that it will be more suited to the importance and difficulty of the subject, and more becoming his professed zeal for the truth, to construct a grave and deliberate answer to the reasons which I have advanced, than briefly or dogmatically to deny the conclusion which I have drawn.

### Communications.

Original.

#### Israel's Hope—A Short Sermon.

BY R. V. LYON.

For the hope of Israel I am bound with this chain, Acts xxvii. 20.

For we are saved by hope. Rom. viii. 24.

Dearly beloved by the Father on the account of what his Son has done for you: in calling your attention to this all-absorbing theme, Israel's Hope, in order to proceed correctly, it will be necessary for us to ascertain who are the Israel of God. And this can only be done upon our getting at the primary meaning of the word Israel.

Consequently, if Jesus does not come again, we shall never appear in his presence! (1 Pet. v. 4.) And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. (Job xiv. 7-15.) For there is hope of a tree, if it be cut down, that it will sprout again; and that the tender branch thereof will not cease. But it is not so with man! He dieth and wasteth away! Yea, man giveth up the ghost; and where is he? Here asks a question: and we will let him answer it.

As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and dieth not till the heavens no more, they shall not awake, nor be raised out of their sleep.

O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! Job asks a second question, and gives the answer to it. If a man DIE shall a

LIVE again? All the days of my appointed time will I wait, till my change come.

Paul tells what this change is. (Phil. iii. 21.) Who shall change our vile body, that it may be fashioned like unto his glorious body? Again, Job says. Thou shalt call and I will answer thee: thou wouldest have a desire to the work of thine hands?

And according to the testimony of Jesus, (John v. 28, 29.) he will answer the Lord from the grave! Consequently his mind must be there.

(Isa. xxvi. 19;) They dead men shall live, together with my dead body shall they arise, awake and sing, ye that dwell in dust for the dew is as the dew of herbs, and the earth shall cast out the dead?

Reader: doubtless you have stood by the bed of the dying pilgrim, and listened to his death groans! But, glory be unto God! he will come up singing! (Ezek. xxxvii. 1-14.) There the prophet in vision saw a valley full of bones

\* \* \* bone coming to its bone, sinews and flesh came upon them, and they were covered with skin \* \* \* and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then God gives the Prophet an exposition of the vision, and by it we must abide, or suffer the consequences! Reader, listen to it. Then he said unto me Listen to it, Son of man, these bones are the whole house of Israel. \* \* \*

Behold, O my people, I will open your graves, and cause you to come up out of your graves,

ed to examine their hope. Hope is a compound of desire and expectation. But a man may desire and not expect; or expect and not desire. But this would not be that to which the apostle refers. It would not be that which is spoken of as a 'good hope through grace,' or 'Christ formed within you the hope of glory.' Where does this hope center? Answer. In the personal coming of our Lord Jesus Christ, and the resurrection out from the dead ones. 1 Thess. i. 10. 'And to wait for his Son [not death] from heaven, whom he [God] raised from the dead, even Jesus, which delivered us from the wrath to come. (1 Thess. iv. 13-17.) 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if ye believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' (Titus ii. 11-14.) For the grace of God that bringeth salvation!

\* \* \* teaches us to look 'For that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ.' (Col. iii. 3, 4.) 'For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory.'

Secondly, Paul compares this hope to an anchor. Now we all know, that an anchor is of no use to a ship's crew, unless they have an anchorage ground. We ask where is Israel's anchorage ground? Answer. The earth restored. (Rom. iv. 13, 14.) 'For the promise, that he [Abraham] should be the heir of the world, [kosmou, the earth] was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.' (Gal. iii. 29.) 'And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise.' Now we all know that the law declares that an heir is not an inheritor. And as Abraham and most of his seed are now dead and know nothing—consequently they never can come into possession of the promised inheritance, only as they have a resurrection, out from the dead ones. (Matt. v. 5.) Blessed are the meek: for they shall inherit the earth. When shall they come into possession of this glorious treasure? David tells us, (Psa. xxxvii.) that it is after the wicked are cut off. (Dan. vii. 18, 27.) 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, [not above it] shall be given to the people of the saints of the Most High, and they shall possess it forever, even forever and ever.' (Isa. ix. 13, 18-21.) 'The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. [Earth is the place where Palestine is to be found, and Palestine is the sanctuary.] 'Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shall call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.' [Please read the xxi. and xxii. of Rev.] 'And there shall be no more curse: but the throne of God and the Lamb shall be in it; [the earth] and his servants shall serve him: and they shall reign forever.' Where? (v. 9, 10.) 'And they [his servants] sang a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation: And has made us unto our God kings and priests: and we shall reign on the earth. Glorious hope!

and bring you into the land of Israel.' (Luke xiv. 13, 14:) 'But when thou makest a feast, call the poor, the maimed, the lame, the blind.

\* \* \* For thou shall be rewarded at the resurrection of the just.' (Luke xx. 27-38.) \* \* \* But they which shall be accounted worthy to obtain that world, and the resurrection from the dead [Greek, out from among the dead ones,] neither marry, nor are given in marriage!

\* \* \* That they were graven with an iron pen and lead in a rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, [Mount Olivet is the spot—Zech. xiv.] and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.—Job xix. 24-27.

This hope enabled Paul to exclaim, 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' (Rom. viii. 18.) Again, (2 Cor. iv. 17, 18.) 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: . . . for the things which are not seen are ETERNAL.' Again! in speaking of this hope, and of the heirs of the promise, he says, (Heb. vi. 17-20:) 'Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: neither the forerunner is for us entered.'

To illustrate this text, we will suppose that in yonder harbor a noble ship has just cast anchor. The storm begins to rage—continues to increase—every eye on shore is fixed upon her, waiting with deep anxiety to see what will be her fate! Every gale that blows causes her anchor to take a deeper hold in the earth beneath the angry waves—they see her rising upon the mighty billows—next she plunges between the swelling surges—all anxiety—the storm abates—the noble ship with her crew remain unhurt. Thus it has been with the gospel ship and her crew sailing over the tempestuous sea of life, especially in these last days. The blessed Bible being her chart—Hope her anchor—the love of God her main-top-sail—faith her cable-rope—JESUS her Captain, she has been enabled to out-ride the storm! Though the nominal church and the world, whilst looking upon the noble ship and her crew with intense solicitude, to see what would be her fate while the storm of fanaticism and persecution was raging, with her sails nearly shattered, saw her rising upon the mighty billows, and next beheld her plunge beneath the surges, and, as they suppose, sunk, with all her crew, to rise no more.

To their houses of worship they flock to listen to their pastors, while they attempted to preach a sermon on the death of the crew, and the wreck of the noble ship. But, after they had shed the last tear of joy, ere they were aware, the storm had abated—the ship righted, her sails were repaired, and all unfurled, and a gentle breeze soon wafted her onward over times rough billows, and by faith, her crew, can behold Salem's golden spires, as they rise above the celestial hills of David's sunny clime! And soon, she will cast anchor in the broad bay of eternal salvation.

His spirit goes forth, he returns to his earth, on the very day his thoughts perish. Ps. cxvi. 4; lxx. 11. See Hos. xiii. 14.

3. Although the body of the deceased was present, yet no remembrance of it; in the grave who was then and there given thanks.

4. His spirit was with perfect, then a witness that surrounded us and knew what was then and there transpiring.

For the living, know that they shall die, but the dead, know not any thing. Also their love and their hatred, and their envy is now perished. Ecol. ix. 5, 6.

He introduced some portions of Scripture to establish his views, as Heb. xii. 1, 24, and Rev. xxii. 9. In citing this last portion of Scripture he wrongly applied to the angel, all the glowing and glorious description of the Alpha and Omega, as recorded in Rev. i. 13, 14, 15. He also cited Ecol. ix. 10, in exhorting his audience to prepare for death. He left out the word grave, and substituted the words 'place of existence.'

The learned speaker did not know that he was

### HARBINGER AND ADVOCATE.

Thirdly, In what sense does this hope save the children of God?

From despondency and despair, Job, with this hope, in the midst of his affliction, could cry out, 'O that my words were now written! O, that they were printed in book! That they were graven with an iron pen and lead in a rock forever.'

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, the destruction of the wicked, the saints' inheritance, their coming king, and the preparation requisite to be made, in order to meet him in peace. Reader—is this your course? Again: the nature of this hope is to purify, even as Jesus is pure. Every man that bath this hope in him purifieth himself, even as he [Jesus] is pure.'

Again: If by any means I might attain unto the RESURRECTION of the dead,—[Greek, out from among the dead ones] Paul, why are you so anxious to attain unto the resurrection? If the soul is immortal, and at death is carried away by some seraph band to those starry regions till they have conducted it beyond the bounds of time and space, where it is to sing the conquerors song! Or if there is but one resurrection, as some tell us, you will reach it without this mighty struggle! Reader—we see from the testimony adduced, that all the correct desires and expectations of an Israelite, center in the personal coming of Jesus, and a resurrection out from the dead ones. Consequently the coming of Jesus, and the resurrection, is his hope.

Secondly, Paul compares this hope to an anchor. Now we all know, that an anchor is of no use to a ship's crew, unless they have an anchorage ground. We ask where is Israel's anchorage ground? Answer. The earth restored. (Rom. iv. 13, 14.) 'For the promise, that he [Abraham] should be the heir of the world, [kosmou, the earth] was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.'

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both taking from and adding to the word of God. If he did he certainly was incurring the displeasure of God, as we find written in Rev. xxii. 18, 19: 'If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: and

## The Harbinger &amp; Advocate.

'SPEAK THE TRUTH IN LOVE.'—PAUL.

ROCHESTER, SATURDAY, APRIL 10, 1852.

## Rules of Discussion.

As a prominent object of the publication of the HARBINGER is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. No but BIBLE questions can be admitted for discussion.

2. While a theory or proposition on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will alone be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.

6. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted.

Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves, will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

## THE ADVENT NEAR

The prophecies relating to the battle of Gog will next claim our attention; and we inquire, will it take place before or after the advent of Christ? After, is our unhesitating answer; and the following are some of our reasons for this conclusion:

1. In a previous article we have proved that the kingdom will be overturned, Jerusalem will be trodden down, and the land of Palestine will remain under the curse until the times of the Gentiles shall be fulfilled, and His whose right it is shall come.

After his advent, the restoration of the land, the city, and the kingdom will take place. Hence if it

can be proved that the battle of Gog occurs after the restoration of the land, &amp;c., the conclusion is inevitable, that the battle will be subsequent to the advent. That this will be the order of these great events appears very certain from the following testimony of Ezekiel on this subject. Speaking of the invasion of the land of Israel by Gog and his mighty army, Ezekiel says:

In the latter years thou shalt come into the land that is brought back from the sword . . . against the mountains of Israel, which have been always waste: but is now brought forth out of the nations . . . I will go up to the land of unvalled villages . . . to turn my hand upon the desolate places that are inhabited? Chapter xxxviii. 8-12.

Hence, the restoration of the land takes place previous to the battle of Gog, which as a matter of course, must be after the advent. Christ comes at the commencement of the times of restitution, (Acts iii. 21,) the battle is after the restoration of the land. The battle is therefore after the Lord shall have come.

2. In our article last week under the caption of this article, we most conclusively proved, as we think, that the second and only remaining gathering of Judah and Israel to the land of Palestine will take place after the second coming of Christ. Ezekiel locates the battle of Gog after this gathering has occurred. Hence it will be witnessed subsequently to the coming of the Lord. We will give Ezekiel's testimony on this point:

Isa. xii. 10-14. Please read the chapter, and you will see—

(1) That 'a root of Jesse' stands 'for an ensign'—or the Lord comes to Zion.

(2) That the Lord sets 'his hand again the second time to recover the remnant of his people.'

(3) That the envy of Judah and Ephraim departs, or the two houses are united. And—

(4) That they destroy their enemies.

Hence, according to this order, the battle is subsequent to the advent of Christ.

Isa. xvi. 15-19. 'For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.'

'And thou shalt say, I will go up to the land of unvalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates.'

'To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.'

'Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shall thou not know it.'

'And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.'

'And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.'—Ezek. xxxviii. 11, 12, 14-16.

'And seven months shall the house of Israel be burying of them, that they may cleanse the land.'

'So the house of Israel shall know that I am the Lord their God from that day and forward.'

'And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword.'

'According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.'

'Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.'

'After that they have borne their shame, and all their trespasses, whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.'

'5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.'

'6. Only two disputants can be heard at the same time, on the same question.'

'7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.'

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Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves, will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

'pieces and consume all these kingdoms, and it shall stand forever.'

'On this text and the context we remark—'

'(1) That the kingdoms, symbolized by the toes of the metallic image, are in existence when the God of heaven sets up his kingdom, of which Christ will be king.'

'(2) These earthly kingdoms are smitten by this kingdom. Hence Christ must come before the smiting takes place, or the battle is fought.'

'(3) Living waters go out from Jerusalem.'

'(4) Jerusalem becomes a place of safety, and no more to be utterly destroyed.'

'(5) The Lord is 'King over all the earth.'

'(6) Then the great battle follows, which is described thus:

Zech. xiv. 12-16. 'And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.'

'And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.'

'And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.'

'And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as his plague.'

'And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.'

'In harmony with this view of the subject is the following declaration. 'These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen and faithful.'

'Be not afraid, ye beasts of the field: for the tares of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.'

'Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God.'—Ezek. xxix. 12, 22-29.

'Here we are plainly taught that Gog and his army will 'come up against my [God's] people of Israel,' after they have been gathered from among the nations, and when they are dwelling safely in unwalled villages, enjoying great prosperity. And we repeat, as this gathering does not occur, and this high prosperity does not take place until the great Restorer shall come, the battle of Gog must necessarily be subsequent to the advent.'

'And the doors shall be full of wheat, and the flocks shall overflow with wine and oil.'

'And I will restore to you the years that the locust have eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.'

'Rev. xix. In this chapter the marriage supper of the Lamb is first described, which will be celebrated after the Lord shall come; then the following description of the battle of the great day, is given.'

'Rev. xix. 11-21. 'And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.'

'His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself.'

'And he was clothed with a vesture dipped in blood; and his name is called The Word of God.'

'And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean.'

'And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God.'

'And he hath on his vesture and on his thigh a name written, KING OF RINGS AND LORD OF LORDS.'

'And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.'

'That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.'

'And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God.'

'And he hath on his vesture and on his thigh a name written, KING OF RINGS AND LORD OF LORDS.'

'And he was clothed with a vesture dipped in blood; and his name is called The Word of God.'

'And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean.'

'And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.'

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'And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh.'

'A much greater amount of Bible testimony might be given to prove that the battle of Gog, Armageddon, of the great day, or of God Almighty, will be fought subsequent to the coming of the Lord of glory; but what we have presented is sufficient to satisfy any mind ready to bow submissively to the plain word of the Lord. Hence so far as that class of prophecies is concerned which relate to this battle, the next event to be looked for in their fulfillment is the coming of the Lord. Mark, we now speak of that class of prophecies, which relate to this great battle. We are aware that there is another class of prophecies (which we design to notice hereafter,) that relate to the present and future con-

'dition of the nations, which warrant us in looking for certain events to transpire before the coming of the Lord.'

'But those events will be of such a character as to make it possible for them to take place in so short a time, as not to preclude the idea that the coming of the Lord is near. In reference to the prophecies now under consideration, the following is the best light we have, at present, relative to the order of the great events yet to occur. We would not be too positive in our statements, for we may be mistaken in defining the precise order of these stupendous events.'

'(1) The Lord will come in power and great glory, with all the holy angels, into mid heaven, where all the resurrected saints and the changed righteous will meet him. 1 Thess. iv. 16, 17.

'A few things noticed by Mr. Holland, in which we feel deeply interested, we will mention. He said that the fertility of the country (Palestine,) has utterly passed away, in comparison, as we understand it, with its original fertility; thereby confirming all previous authentic accounts, that the curse is yet heavily upon the land.'

'He also said that the Jews in Palestine could not easily approach by Christian missionaries, and that they were exceedingly hard of conversion to the gospel of Christ.'

'In Palestine and the surrounding countries, he estimated the number of Jews to be about 1,500,000, who are now looking for the Messiah, and stand ready to possess the land of their fathers, whenever a favorable opportunity presents itself. And such is their faith on this subject, that in making contracts, or not over a week's continuance, they consider them binding with this provision, 'IF MESSIAH DOES NOT COME BEFORE THAT TIME,' and disannul them.'

'Why we ask, is this strong faith thus manifested at this time by this people? The only rational answer is—the prophecies of the Old Testament produce it. This interesting circumstance should greatly strengthen the faith of Christians that the coming of the Lord is near; and should cause them to imitate the example of these Jews, in transacting all their business in reference to that grand event.'

'The next day after hearing Mr. Holland, we addressed to him the following inquiries:

'Mr. HOLLAND: "Sir.—After listening to your interesting lecture last evening, I am induced to make the following inquiries:

'1. How many Jews are there in Jerusalem?

'2. Has any special gathering of the Jews to Palestine taken place very recently?

'3. Has the former and later rains returned? Are more regular in their seasons, for a year or two past, than previously? And—'

'4. Has the curse or barrenness of the soil in any degree been removed from the land of Palestine? Yours respectfully, J. MARSH.'

'F. W. HOLLAND.'

To this Mr. Holland promptly and kindly gave the following reply:

'Rochester, N. Y., April 1, 1852.

'DEAR SIR: I am afraid what I have to say in reply to your favor of March 31, may prove of little value: but I fear to speak confidently where intelligence is so inadequate and reports so contradictory as throughout the Levant—and the consequent reports of travelers so various and sometimes so absurd.'

'As I met in different parts of the East Jews

'whose faces were set to Jerusalem; as I know that almost none who go there in advanced years from motives of piety ever return, as I found from every quarter the same report of the increase of this class of population in Syria, as the cities they most frequent (Jerusalem, Tiberial, Hebron and Safet,) are growing in numbers, it is fair to presume that for centuries there have not been so many of the ancient faith in Jumna as at present. But you cannot obtain any trustworthy statistics—the Ottoman government itself only guesses at the numbers of its subjects; and where a sect are a mark for taxation and oppression, as the Jews always have been in recent times, there would be abundant reason to conceal the true amount of taxable matter.'

'(5) The terrific scenes of the advent being past,

'many of Israel are gone from among the nations,

'and they greatly impoverished by the vast sums of

'silver and gold taken by Israel; they having a knowl-

'edge of Israel's apparent defenceless condition in

'their own land, and their abundance—might not

'Gog and his numerous confederates with their

'mighty armies, in their blindness and madness, go

'up to a spoil and be destroyed on the moun-

'tains of Israel, as described in the thirty-eighth and

'thirty-ninth chapters of Ezekiel? This destruction,

'we think will constitute the battle of Gog, or the

'battle of Armageddon, or the battle of the Great

kings will the God of heaven set up a kingdom. (Dan. ii.) Christ will be the king of that kingdom. Then he will rule in the midst of his enemies, (Psa. cx. 2) and they will make war with him (Rev. xvii. 14) but he will overcome them (Ezek. xxxviii., xxxix.) for he is King of kings and Lord of lords, and those with him are called, and chosen, and faithful. Amen.

We hope this answer, though necessarily brief, will be satisfactory to Bro. F. If not, when we have more time to bestow on the points to which his questions refer, we will endeavor to speak more at length on the subjects named. This is the best we have time to do now.

## CANADA ACCOUNTS.

The following is a list of our dues from subscribers in Canada West, who are owing over two dollars each. It is more than we feel able to lose. Will each subscriber pay the sum set opposite his name? And will our agents and brethren in the vicinity of these subscribers interest themselves in endeavoring to collect these dues? All mistakes will be cheerfully corrected.

C. POWLEY,	Kingston,	\$5.30.
T. I. W. MEYERS,	River Trent,	— 6.80.
T. HAWLEY,	Fingal,	— 8.65.
H. J. SHEARS,	Consecon,	— 2.15.
J. BULLON,	Bowmanville,	— 3.55.
J. PARRELL,	St. Catharines,	— 2.20.
J. HILBURN,	Marietta,	— 2.10.
L. LEACH,	Brooklyn,	— 4.65.
C. OSBORNE,	Oshawa,	— 2.85.
B. ROW,	—	— 3.75.
W. ELLCOCK,	Hecks Corners,	— 4.25.
A. KEARNS,	—	— 2.75.
J. BARNARD,	North Augusta,	— 2.45.
T. SHIRKINGTON,	New Aberdeen,	— 4.25.
MR. BRENTON,	Belleview,	— 2.80.
C. JOHNSON,	Dunville,	— 2.15.
W. MCNEILL,	Spencerville,	— 2.40.
<b>TOTAL,</b>		<b>\$62.75.</b>

**GREAT CONSUMPTION NEAR!**

## To Correspondents.

M. J. W.—It is too imperfect for publication. T. B.—The marginal reading of Hosea iv. 6 makes the meaning plain. Instead of 'my people are destroyed,' it reads, 'are cut off.' John x. 1, 9, is highly metaphoric, and teach that Christ is the true Messiah, and only Savior of perishing mortals.

M. H. S.—Psa. civ. 30 simply teaches the creation of beasts, for that is the word used, and is of different signification from the word resurrection.

J. S.—If the seventh day is not required to be kept as the Sabbath by christians, (and we know it is not,) you are not safe in keeping it; for it is a part of the Mosaic law, and those who seek to be justified by it, are fallen from grace.

We are deeply sensible of the responsibility of our calling—hence we kindly but faithfully warn you and others to be wary how you are ensnared by the errors now being propagated by the Shut-Door Sabbatarians. Let man deceive you!

W. HELM.—Your suggestions are good. We had come to the same conclusion before receiving your note, and besides, it has long been a settled principle with us, not to make the Harbinger subservient to such individual matters.

**THE SABBATH.**—The article on this subject is necessarily laid over this week.

**MILLENIAL HARP—PRICE REDUCED.**

Such arrangements have been made with the printers of the *Harp*, so as to enable us to offer the balance of the edition at the following reduced prices:

Single copy, forty cents in sheep, and fifty cents in morocco; and twenty per cent discount at wholesale to agents.

*Harp* now in the hands of agents may be sold at these prices, and deduction accordingly will be made in our charge for them, when we are informed how many, and what kinds were on hand when the prices were reduced.

We hope the friends of truth will now take an interest in introducing the *Harp* into those congregations where it is not now used. No one can now complain at the price, and as to matter, all who have examined it from whom we have heard, pronounce it the most choice collection of hymns now in use. Its mechanical defects will be remedied in another edition, which we intend to publish as soon as the demand for the work, and our means will warrant us in doing so. And we promise to all who will purchase the present book, that when we publish the new edition, we will either take their old book at what it shall then be worth, in exchange for a new one, or we will put the new one at cost to them. This is fair; and by complying with these terms, our friends may have a book at once in which they may sing with the spirit and with the understanding, with no pecuniary loss to themselves, and at the same time they will aid us in getting out another and more perfect edition, which we cannot do very soon, if the present work is not called for.

Our brethren west have very generally patronized the work, hence these remarks are specially designed for the brethren east, and we hope they too, will interest themselves in this matter, and send their orders for the *Harp* without delay.

For the sake of the cash, which we very much need now, we offer to send six copies of the *Harp bound in sheep*, or five bound in morocco, for two dollars; and any larger number at the same ratio. Let individuals and churches unite in this matter, and send on the cash, and in return, receive the *Harp* at this very low price.

We make the same offer to all of our agents who have the *Harp* now on hand. If they will pay us immediately for those not actually sold, they shall have them at these prices. Let us hear from you all soon.

*Those who order books to be sent by mail, should enclose, besides the pay for the books, enough, either in postage stamps or money, to pay the postage, as all books and pamphlets have to be PRE PAID.*

W. H. DOWERTHY.—We learn by a pamphlet recently laid on our table, that this pious and talented minister has been driven from his pulpit in the Unitarian church in this city, as his pamphlet alleges, by the combined influence of *Intolerant fanaticism, rowdyism, rumism, infidelity and pride*. These agents Mr. Doherty opposed with the plain, practical truths of the Bible; but they had too strongly entrenched themselves in the church, and therefore prevailed against him. He has commenced a free meeting in Concert Hall, where he invites all the friends of good morals and pure religion to join him in his commendable efforts to do good. May he prove a blessing to many who may sit under his efficient ministry.

nearly the same can be said of British America; and if we look to Africa and Asia, and the insular world of the vast Pacific, wherever they have been rescued from positive barbarism, the picture is not improved. Such is the present condition of that christianity which Dr. Baird and many other good men expect is about to achieve the conquest of the world. It has toiled with invincible energy, though all kinds of adversities and against every conceivable foe, for 1800 years, and now not a moiety of 50,000,000 (perhaps not more than one twentieth of this number) can be reckoned as its real votaries—while Roman Catholicism, its most inveterate and far, starting full three hundred years later, now numbers its two hundred millions, saying nothing about its main offshoot—the Greek church—numbering sixty millions, and other, in the main, merely nominally christian christians in the East and elsewhere.

strength, he stated that one-third of the inhabitants of the world were professedly christian, that is, some over 300,000,000. In this number he reckoned fifty-eight millions in North and South America, which comprises the entire population of these two continents, except about two millions of Aborigines and Palagonians, who are savages; the population of the United Kingdom of Great Britain, 154,000,000; that of Russia, 60,000,000; and the remainder he made out, in other Protestant, Catholic and Greek governments, and the christian sects of the East.

He distributed these three hundred millions of christians as follows: From one hundred seventy-five to two hundred millions of Catholics; eighty to eighty-five millions of Protestants; sixty million Greeks, and sixty-five or seventy millions of the oriental christian sects, such as Nestorians, Armenians, Copts, &c.

Such are the forces in the field; and, studying their nature and movements, the Doctor predicts such a triumph of christianity as to bring in the great consummation in less than three hundred years, (as he was understood to say.) He said that there were at present 1400 or 1500 missionaries alive and in the field, and that more than 2000 have been sent out within the last fifty years, and that they had made their way with the Bible into almost every nation. This is certainly gratifying to every christian heart; but does it warrant Dr. Baird's conclusion? We think not. He stated that Christianity, from its small beginning, conquered the Roman empire, and the everywhere increasing numbers of Catholics, answer. No, this can not be: there is no promise from God that christianity shall in this way conquer the world, by the agencies that have been and are now employed, become universally prevalent, not to say absolutely universal, so that 'all' shall know the Lord from the least to the greatest?—Suppose civil liberty and popular education were enjoyed by every nation: would this produce it? Let the pauperism and crime of England, the slavery and worldliness of the United States, the theology—alias infidelity—of Germany, and the everywhence increasing numbers of Catholics, answer. No, this can not be: there is no promise from God that christianity shall in this way conquer the world, by the agencies that have been and are now employed, become universally prevalent, not to say absolutely universal, so that 'all' shall know the Lord from the least to the greatest?

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## Poetry.

Original.

## Fight the Good Fight of Faith.

BY JOHN REYNOLDS.

Take sword in hand, and seize the shield;  
With boldness rush into the field:  
The flight of faith is now begun;  
'Tis by the brave the day is won:

Fear not, though daris be at thee hurl'd;  
Thou soon wilst triumph o'er the world:  
The banner of thy King shall wave  
O'er all the faithful and the brave,

Fight on: thou soon wilst gain the day;  
Thou soon wilst hear thy Savior say,  
'Well done!' thou good and faithful one;  
Come share the honors of my home!

Fight on, fight on! do not despair;  
A crown of glory thou shalt wear;  
God soon will end this mortal strife;  
Then thou shalt share eternal life.

Fight on, fight! on be not dismay'd;  
In righteous, sober thought arrayed—  
The fight of faith will soon be o'er;  
Then thou shalt rest forever more.

Canandaigua, N. Y.

## Miscellany.

Original.

## The Watchman—C. W. Sargent.

BY G. DILLABAUGH.

BRO. MARSH.—Allow me to say a few words through the *Harbinger* in answer to an article in the *'Watchman'* for February 18, 1852, headed—*'A Few Thoughts.'*

The writer thinks the fables of 1852 exceed those of 1844 by nearly one half. This may be true, for the apostle Paul says, evil men and seducers will wax worse and worse, deceiving and being deceived. He also thinks the Jews preached peace and safety first; then the Roman Catholics next, and many who call themselves the *true Adventists*, are the last class that really are preaching peace and safety. Now I do not fully object to this, but those who take upon themselves the name of *'Adventists'*, have as unscriptural name as *Roman Catholics*.

Again: The writer says, 'There are a few yet who are feeding the household of faith with meat in due season; a few who love the old paths that Jeremiah spoke of in chapter vi. 16. God's people love to tread in the same path that the prophets and patriarchs of old did walk in, which Jesus himself trod.' Amen.

He further says, 'Now, brethren and sisters, let us walk in the path that God has laid out for us, and be not turned to the right or the left.'

This advice is good. But let us follow our brother further: 'One feature of the peace and safety doctrine is getting very prominent, and all who have not continued in the way of life, seem to glory in it. I refer you to the *'Age to Come'* theory. It is a beautiful by-path. Oh! how blissful it is—how lovely.—Why, is it not strange we never found it before? No—the Devil laid it out just in the right time for all who could not endure to the end, for them to step in. I hope for one, that all who are out of it, will keep out till Jesus comes. I am looking for an eternal age of glory, which is not to be measured off into a thousand years, or any other space of time.'

Stop, dear brother, and do not let your false zeal lead you to raise your puny voice in opposition to the word of Jehovah. 'God is not a man, that he should lie: neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' Num. xxiii. 19. 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.' . . . 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, (or empty,) but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Isa. iv. 8-11. Now, dear brother, will you still persist in raising your puny voice against what God has spoken?

Our brother thinks those who are in the *'Age to Come'*, have not continued in the way of life, and says he is looking for an eternal age of

glory, which is not to be measured off into a thousand years. It seems he does not like the company of John, (Rev. xx. 5-7); and Paul, (Heb. iv. 9; and Eph. ii. 7); and Peter, (2 Pet. iii. 8-10.) Will brother S. say these apostles were not walking in the way of life, when they so spake and wrote? Says Bro. S., Did they walk in a *'by-path'*?

Bro. S. thinks it strange that we never saw the doctrine of the Age to Come before—and in the same article admits he was not an *'Adventist'* in '44! Why not, Bro. S.? Was the advent not revealed before then? Is it not strange you never found it before? Luke xxiv. 25, 27. 'O fools, and slow of heart to believe all that the prophets have spoken.'

But, says Bro. S., the *'Devil laid it out just in the right time for all who could not endure to the end for them to step in.'* Our Lord when he was on earth, said to the caviling Pharisees, when they called the works of God the works of the Devil, that all sins and blasphemy should be forgiven, but the sin against the Holy Ghost. I would much rather that my tongue would cleave to the roof of my mouth, than to use it in raising my voice against what God has said. Now I shall refer my brother to the word of the Lord concerning the times of restitution, and I hope he will not pass it over hastily, but candidly examine it, and see if he can place it in the New Earth state, or the *'eternal age'*, as he calls it. Lev. xxvi. 42; Psa. xxii. 27-31; lxvii, lxxii, lxxxvii, cii, 13-17; cxlv. 10-13; Isa. ii. 1-4; iv, xi, xii, xxxv, xl. 1-5; xli. 18-20; xlix. 18-26; lii. 1-10; liv, lx, lxi, lxii, lxvi. 19-24; Jer. iii. 12-19; xxiii. 1-8; xxx., xxxi., xxxii. 36-44; xxxiii. 7-18; Ezek. xx. 33-44; xxxiv., xxxvi., xxxvii., xxxviii., xxxix., to the close of the book; Dan. vii. 27; Joel ii. 32; iii. 16-21; Amos ix. 11-15; Micah iv.; Hab. ii. 14; Zeph. iii. 8-20; Zech. i. 12-21; ii. 8; xii., xiii., xiv.; Luke ii. 34; Acts xv. 13-18; Rom. xi.; Rev. vii. 1-8; xv. 4—and on to the close of the 20th chapter.

Now, my brother, here are only a tithe of what can be produced from God's servants, who have spoken of the times of restitution, when the second Adam will sit on the throne of David and govern the nations of the earth. His dominion will then be from sea to sea, and he will speak peace to the heathen. Zech. ix. 10. In the New Earth John says he saw no more sea. Now if my brother can not show that these scriptures have had a fulfilment, will he believe that God will never fulfil them, or that he will accomplish what he has said in the time and manner as he has declared by his servants? Which will he believe? For to say these scriptures will have a fulfilment in the *'eternal age'*, as Bro. S. calls it, the New Earth state, is only a human supposition without proof.

I now will say in the language of Bro. Cook, 'The world to come—the great Sabbath—the thousand years' reign—the Melchisedek Priesthood with the subordinate kings and priests reigning on the earth with him—all this in its Scripture form is of little consequence, and I, too, would be sick at heart, in view of such inexcusable unbelief, if I could not find relief from God.' My prayer is, 'Father, forgive all such language of unbelief.'

Reach, C. W.

Original.

## Letter to a Cousin.

BY JOHN A. SOBER.

DEAR COUSIN.—Your communication bearing date November 24, 1851, is before me, to which I now attempt to write a reply. The subject upon which you have written is one of great importance—a point upon which much has been said, and perhaps much more may be said profitably. Before entering upon the subject for consideration, allow me to remark, that I am much delighted with the spirit in which you have written, and my earnest prayer to God is, that the writer may manifest the same spirit while he is endeavoring to write out 'the words of soberness

and truth.' Without any further preliminary remarks, I will introduce the thesis by quoting from your letter thus: 'I [you] believe man to be endowed with an immortal soul.' Now let me ask you, in all kindness, Where do you find your proof of such an idea? In the Bible? No, I think not. You have adduced no proof of man's immortality, or of his being 'endowed with an immortal soul,' save from Mr. Tupper, who indeed says, 'Thou (man) art an imperishable leaf on the evergreen bay-tree of existence.' To the above I will add an assumption of Montgomery's, couched in these words: 'The soul, immortal as its Sire, shall never die.' But I think that this declaration of the inspired penman—'The soul that sinneth, it shall die'—is quite as good authority that the soul is not immortal, as the above declarations are that it is immortal. Will you believe Messrs. Tupper & Montgomery in preference to believing the Almighty? For further proof of man's mortality, I refer you to Psa. xlii. 12: 'Nevertheless, man being in honor abideth not; he is like the beasts that perish.' In verse 20, the Psalmist repeats, 'Man . . . is like the beasts that perish.'

Again: Job iv. 17: 'Shall mortal man be more just than God?' Mark! there is no part of him excepted. Examine 1 Tim. vi. 13-16, and Rom. ii. 5-7. In the light of such testimony as the preceding—Where is Messrs.—Tupper and Montgomery's 'imperishable and immortal man or soul. Evidently nowhere, save in an infatuated imagination! It is, I apprehend, a chimerical creature of the brain. If the soul is immortal, it is not capable of dying. The fact that God has threatened the soul with death is proof sufficient that the soul is not immortal. To argue that God, after having constituted the soul immortal, would threaten it with death, is, in my opinion, to argue that he did not understand the language of the human race. Is it to be supposed that he did not understand man's dialect? No; he is the greatest linguist in the universe. 'Well,' says one, 'he don't mean what he says.' Who gave you authority, my dear sir, to say so?—the 'old serpent'? Yes—or at least he set the example: for after God had said, 'Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, dying thou shalt die'—(Heb. see margin)—or, as Mr. S. Graham reads it, 'Thou shalt begin to die—the 'old serpent' comes up and says, 'Ye shall not surely die:' (that is, God does not mean what he says?) 'for,' continues the father of lies, 'God doth know, that in the day ye eat thereof, . . . ye shall be as gods'—i. e., be immortal. Here, I think, is the origin of spiritualism. When God speaks without a parable or a figure, &c., if we say he does not mean as he speaks, we contradict and insult his Majesty!—Let us be very careful how we interpret the word of God. To show that the words of inspiration are to have a literal meaning, let us inquire, How did Noah understand them. Let us see. Turn to Gen. vi. 13-21: 'And God said unto Noah, The end of all flesh is come before me, . . . Make thee an ark of gopher wood; and this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits,' &c., &c. On the reception of the above revelation, did Noah equivocate? No; he believed it literally: for verse 22nd reads, 'Thus did Noah; according to all that God commanded him, so did he.' How was it with Lot? When he was warned to flee from Sodom, did he not obey? Yes; then he believed that God meant what he said. It is also written that—'Abraham believed God, and it was accounted to him for righteousness.' Gal. iii. 6.

I conclude, therefore, that when God speaks positively, we are to understand him according to the literal import of the language used. But let me return to the subject of man's nature. I have proved that the soul is susceptible of disease and death, and therefore it is not immortal.

But if you wish further evidence, I will draw a short contrast, thus:

POPULAR THEOLOGY.  
'A charge to keep I have,  
A God to glorify;  
A NEVER dying soul to save,  
And fit it for the sky.'

'The soul is immortal—it  
will never die.'—Spelling  
Book, p. 54.

BIBLE.  
'Fear him who is able to  
destroy both soul and body  
in hell.'—Matt. x. 28.

'Let him know, that he  
which converteth the sinner  
from the error of his way,  
shall save a soul from  
DEATH,' &c.—Jas. v. 20.

The contrast is obvious. The fact is, man is mortal; hence Paul says, 'This mortal must put on immortality,' &c. When, Paul? 'At the last trump.' 1 Cor. xv. 52, 53. Let me say, 'Seek for eternal life' through Jesus Christ our Lord, and all will be well.

Yours, in hope of endless life,

JOHN A. SOBER.

Salem, Mich., February 15, 1852.

Original.

## Religious and Moral Maxims.

*The Judgment.* Never forget the judgment day. Keep it always in view. Frame every action in reference to its unchanging decisions.

*Christ's teaching on universal salvation.*—On one occasion during our Savior's ministry, the question was put to him, 'Lord, are there few that be saved?' If Christ had been preaching the final salvation of all men, it is strange that such a question should have been proposed to him. Yet he manifested no surprise at it. He did not reprove or correct the inquirer for having dishonored the goodness of God, by the supposition that any would be finally lost. He did not refer him to his past teachings to learn that all would be saved. Nor did Christ then advance the doctrine of universal salvation. Never had he a better opportunity. The question was directly to that point—'Are there few that be saved?' What did he answer? Did he say, *all men shall be saved?* Did he ever say, *many—the great majority of mankind—shall be saved?* Did he say, *a just and benevolent God will never punish any after this life?* His answer was,—'Strive to enter in at the strait gate'—that is, agonize to enter by an incessant warfare with sin—for many, I say unto you, will seek to enter in, and shall not be able.' Whoever may preach universal salvation, and upon whatever authority, certain it is that Christ preached no such doctrine. This should for ever silence Universalists.

*The Bible.*—We have never seen a more truthful remark upon 'the Book of books,' than the following:—'The Bible,' says Rowe, 'is dangerous. But dangerous for whom? It is dangerous for infidelity, which it confounds; dangerous for our sins, which it curses; dangerous for Satan, whom it dethrones; dangerous to false religion, which it unmasks; dangerous to every church which dares to conceal it from the people, and whose criminal impostures or fatal allusions it brings to light.'

I would to God that all who profess to be looking for Jesus, would mark this, and be admonished by these remarks.

G. D.

Original.

## A String of Pearls.

GATHERED AND STRUNG BY H. L. H.

Be sure you stand on good ground, and then resolve to stand your ground against the world. Follow God, and fear not man.

Art thou godly? repent not, whatsoever thy religion cost thee.

Let sinners repent, but let not saints repent.

Let saints repent of their faults, but not of their faith: of their iniquities, but not of their righteousness.

Repent not of your righteousness, lest you afterwards repent of your repentance.

Repent not of you zeal, or forwardness, or activity in the holy ways of the Lord.

Wish not yourselves a step farther back, or a cubit lower in your stature in the grace of God.

Wish not any thing undone, concerning which God will say, Well done.

In Galen's time it was a proverbial expression, when any one would show the impossibility of a thing, 'You may as soon turn a Christian from Christ' as do it.